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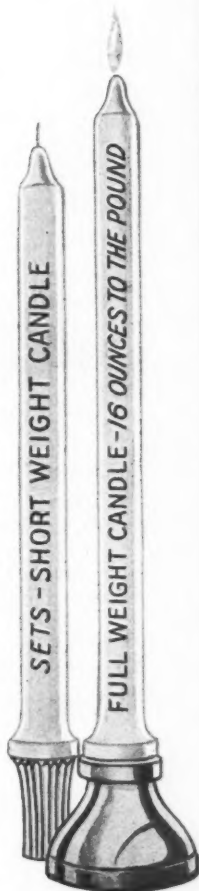
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Contributors to This Issue

Sister Mary Clara

In her contribution to the current issue of the JOURNAL, Sister Clara reveals much originality and refreshes old problems with new approaches in this increasingly important branch of pedagogy.

Reverend Thomas J. Quigley, M.A., Ph.D.

Doctor Quigley is not unknown to readers of the JOURNAL, and his current contribution is a timely and needed appeal for a rightful place in the school curriculum for music. He studied at Duquesne University (B.A.), Catholic University of America (M.A.), and University of Pittsburgh (Ph.D.). In addition to being the author of "Catholic Social Education," he has contributed articles to: American School Board Journal, Catholic School Journal, and Catholic Educational Review. He is Vice-President, Dept. of Superintendents, N.C.E.A., member of Executive Board, N.C.E.A., and is active in several other educational and social groups. He is Superintendent of Catholic Schools, Diocese of Pittsburgh, and his views on educational matters are regarded as authoritative.

Sister M. Edward Ging, S.S.J.

In her first contribution to the JOURNAL, Sister M. Edward uncovers with revealing interest a topic of importance to most teachers and students alike. After graduating from High School in Ambridge, Pa., she completed her studies at Mount Mercy College, Pittsburgh, and attended summer sessions at Duquesne University, School of Arts. She is on the faculty Catholic Junior High School, Ebensburg, Pa.

Sister Clarita Seramur, S.C., M.A.

In the current issue of the JOURNAL, Sr. Clarita Seramur, so well known to our readers, submits an informative analysis of St. Ignatius' contribution to education. It is an apt enlargement of what that thinker of the Positive School of thought, Frederick Harrison, said, that the Jesuits are the great schoolmasters of the world.

William A. Kelly, Ph.D., A.M., LL.B.

Doctor Kelly's current contribution to the JOURNAL explores with understanding a social and moral problem of first importance. He graduated from Seton Hall College (A.M.); studied at Fordham University (LL.B.), and received from New York University the degree of Ph.D. Most of his career has been devoted to teaching, and at present he is Professor of Education, (Continued on next page.)



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Fordham University (School of Education), and chairman, Division of Educational Psychology, Measurements, and Guidance. He is the author of "Educational Psychology" and co-author of "Readings in Educational Psychology," and "Introductory Child Psychology." In addition to numerous magazine articles on psychological topics, he contributed six articles to Encyclopedia of Modern Education.

Sister M. Marguerite, R.S.M.

This is Sister M. Marguerite's first contribution to the JOURNAL, but it is an apt commentary on some pronunciamientos of teen-age students. She graduated from John Hopkins University (B.S.), and did special graduate work at Catholic University of America. She has had much teaching experience in High School and College and at present is a member of the faculty of Mount Saint Agnes' Junior College. She has contributed articles to: The Grail, Catholic School Journal, The Business Education World, The Journal of Business Education, and The Torch.

Sister Mary Evangela, S.S.N.D.

Readers of the JOURNAL are familiar with Sister Mary Evangela's work in the province of educational writing. Her present contribution is a stimulating analysis of the Cardinal Virtues with the added

advantage of their practical application to the students' problems in daily life. She specializes in the Supervision of Education and received from Duquesne University the degree of Master of Science in Education.

S. George Santayana, Ph.D., M.A., M.Ed., LL.D.

Readers of the JOURNAL know Doctor Santayana from his previous writings in our columns. His extensive career in teaching and his fruitful years of study, resulted in such books from his pen as: "Two Renaissance Educators," "Criminal Behavior" (in process of publication), "Social Aspects of Secondary Education," and "An Introduction to Medieval Philosophy and Education." His extensive writings include articles in Wisconsin Journal, Minnesota Journal of Education, China Monthly, and Journal of Social Justice.

Sister Mary Pauline, Ad. PP.S.

After graduating from the University of St. Louis (A.M.), Sister Mary Pauline has been steadily engaged in teaching and at present is attached to St. Theresa Academy, East St. Louis, Ill. She has had articles published in Interracial Review, Catholic Herald (St. Louis), and is known to readers of the JOURNAL. She has also contributed to Sponsa Regis, Catholic School Journal, and Our Sunday Visitor.

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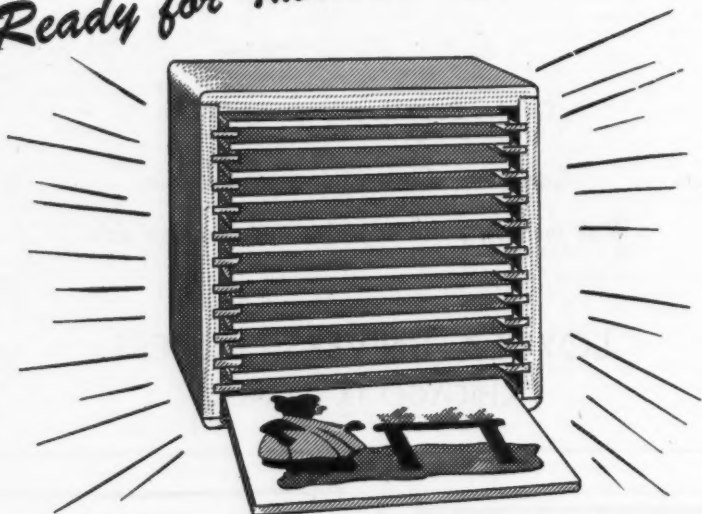
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THE CATHOLIC EDUCATOR

VOL. XVI

JUNE, 1946

NO. 10

EDITORIAL NOTES AND COMMENTS

The N.C.E.A. Meeting in St. Louis

The program of the forty-third annual convention of The National Catholic Educational Association filled the three days of the meeting (April 23-25, 1946, in St. Louis) with discussions of the problems noted in the April number of the JOURNAL. Experts in many fields gave directives to teachers and administrators. The delegates came to learn and to exchange views and experiences. They carried away with them a keener sense of the corporate solidarity of Catholic education and a deeper knowledge of its tasks. Returning to their homes, these 4,000 educators brought the message to their 100,000 fellow teachers in the 10,500 schools of the Catholic school system of the United States. The surest index of the importance of this annual meeting of the N.C.E.A., now happily resumed after the close of hostilities, is the fact that delegates or official representatives came not only from the four corners of the United States but from many other countries of the world—from Canada, from South America, from the Philippine Islands.

The following foreign delegates represented various institutions in their respective countries at this forty-third annual convention of the N.C.E.A.: Doctor Fernand Porter, O.F.M., editor *L'Enseignement Secondaire*, and Doctor Alcantare Dion, Department of Public Instruction, Quebec; Doctor Jamie Hincapie Santa Maria of Bogota, South America, representing Archbishop Ismael Perdomo and the Inter-American Confederation of Catholic Education; and The Reverend John F. Hurley, S.J., representing the Board of Governors of Catholic Education in the Philippines.

President Truman's letter of greeting, read at the opening session, reminded the delegates that the N.C.E.A. was formed in St. Louis in 1904, and went on to pay tribute to the memory of the late Cardinal Glennon, who had invited the Association to hold this forty-third annual convention in his Archiepiscopal See. "Your assembly will convene this year," wrote President Truman, "in an atmosphere of mourning for the great and good prelate who for more than two score years presided over the Archdiocese of St. Louis. As prelate and as patriot Cardinal Glennon's memory will long be held in reverence. He was my faithful friend—his passing a personal sorrow." In his address to the first annual meeting of the N.C.E.A. in 1904, Archbishop Glennon predicted that the N.C.E.A., then in its infancy, would one day be the leading Catholic educational association of the entire world. The resolutions adopted at the closing session on April 25 extended its sympathy to the archdiocese of St. Louis on the death of their beloved Archbishop, and pledged the Association to cherish always the memory of this remarkable prelate.

In his address to the opening meeting on April 23, Archbishop McNicholas, President General of the Association, keyed the deliberations scheduled for the ensuing sessions. "In evaluating our work of tomorrow in the field of education," said Archbishop McNicholas, "I venture to ask this Convention to weigh five considerations: first, there are the costly lessons to be learned from the recent world war; second, the drafting and fitting of our own men to participate in the war should make us realize many defects in our systems of education; third, the widespread delinquency of our youth today must in large measure be referred to our schools; fourth, the present condition of our schools throughout our country demands that public opinion be aroused; fifth, the value of Catholic education in the United States should be fully appreciated." We are tempted to quote at length from this address of the President General, but his words and the papers and discussions presented by all who took part, will find a place in the official *Proceedings*. We cannot refrain from culling his forth-

right statement on Federal aid to schools: "For upwards of 30 years, bills have been before Congress which would extend Federal aid to schools, not on a just basis but merely to schools which are tax-supported. These bills have been un-American, undemocratic, and the provisions have been ruthless in bypassing children and parents who need help to get the minimum of education for an American child in the schools of their conscientious choice."

In his consideration of "What UNESCO Means for Catholic Education," Monsignor Frederick G. Hochwalt, Secretary General of the Association, reminded his audience that "the Constitution of UNESCO provides that in each country which participates in its program there shall be created a National Commission on Education, Science, and Culture." This is essential. The major responsibility in the operation of UNESCO must be placed upon the educational agencies. For, in the words of Doctor Hochwalt, "until the spirit of UNESCO which encourages a more full transmission of ideas, information, and people from one country to another, can quicken the ideals of nations, one of the first requirements for peace is lacking. But we ought to remember that all of the expressions of high ideals, all of the planning on an international level will go for nought until the teachers in the classrooms and their students are stirred and affected by what is being done. For it is only the classroom teacher who can provide the true measure of success in attempting to make the program of international peace a reality." The Resolutions adopted at the closing session included this statement: "We note with considerable satisfaction the movement now well under way to form a Catholic Commission for Intellectual and Cultural Affairs, which is expected to mobilize Catholic scholars in the interest of international peace. We trust that this new body will have the encouragement and support of peace loving people everywhere."

Doctor E. V. Stanford, Chairman of the Committee on Public Relations, College and University Department, addressed himself to the question of universal military training in peacetime. The Department Executive Committee urged, in the

present unsettled state of world security, that the United States adopt and implement a policy which would seek an immediate international agreement whereby compulsory military service shall be wholly eliminated from the policies and practices of all nations. Doctor Stanford declared that the universal military training issue still warrants the attention of Catholic educators.

The five departments of the N.C.E.A. carried out their programs as scheduled. They gave their attention to the problems foremost in the thinking of Catholic educators on their respective levels. Their findings are of value to all who share in this great work. The full text of papers and discussions will find a place in the annual *Proceedings*. A copy of these *Proceedings* goes forward in due time to every member of the Association. Any interested person can file application for membership with the General Secretary, N.C.E.A., 1312 Massachusetts Ave., N. W., Washington 5, D. C. The annual fee is two dollars.

Living Religion

Saint Paul tells us that we should be able to give an account of the Faith that is in us. He who lives his Catholic Faith in practice is giving an excellent account of it. In many mysterious ways a practical Catholic life influences those who observe it, and draws them to respect the teachings of the Catholic Church. He who makes Catholicism a way of life may be unaware of the power he exercises, but the power is there.

Nothing illustrates this better than an example. Eleanor Hester tells the story of the impression she received while living among the Catholics of Puerto Rico. Her background was strictly prohibitionist, pro-Dixie, and anti-Catholic. "Either from a severe Presbyterian grandfather, a Methodist boarding

school, Baptist parents or a Protestant college, or perhaps a combination of them all, I had the distinct impression that Catholics condoned immorality, insidiously tried to run the United States Government and mysteriously 'did away' with outspoken Protestants." This frank avowal leads us to conclude that many of our separated brethren have reached a similar estimate of Catholics and Catholicism.

The one great merit of Mrs. Hester was that she never sneered at the religious beliefs of another. But she concedes that she feared for the safety of herself and her family when she was forced to transfer her residence to Puerto Rico, an island predominantly Catholic. After acquaintance with the habitants dissipated her fears, she sent her two boys to a private school where they joined other children in a catechism class. The mother permitted this because she did not wish her children to be ignorant or intolerant of the religion of others. The simple faith and the consistent Catholic practice of the Puerto Rican children and their families, won her respect and admiration. She was further impressed by the solicitude of the priest and the Sisters, for the hapless poor of the slums. They gave the same tender care to the suffering poor as to the sick rich man. She came in contact with hundreds of fine men and women who had given their lives in this high service. Today she prays for them as she would that they pray for her. Living religion brought this transformation.

For every Catholic there is edification in the words of Mrs. Hester: "Life should find us giving a daily Christ-witnessing example which convinces more readily than three thousand sermons. For it was the daily life of some good Catholics which convinced me that Catholics are not monsters and vampires but that they are people."

Stories of God for Kindergarteners

By SISTER MARY CLARA

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Adam and Eve had many children after they left the beautiful garden. These boys and girls grew up, and they married and had more children. Then there were many people in the world. There were so many that they had to move to different parts of the world so they would all have room enough.

Adam and Eve told their children the sad story of the garden and the forbidden fruit. You see, there were no books in those days, so they could not read about it. Everything had to be told to them. Adam and Eve told them about the second chance that God had promised to them.

God wanted all the people to learn about His promise to Adam and Eve. He wanted them to be good and to pray to Him. Many of the good people did this but the wicked people did not love God. They did not care about heaven. They just wanted to do as they pleased.

Noah and the Ark

One day a holy man named Noah was saying his prayers. God talked to him. God said: "Noah, I am very sad. Some of the people that I have made do not love Me at all. They are wicked. They hate each other. They fight and say wicked things. I made this whole beautiful world for them, and they do not even say, 'Thank you.' I made their bodies strong and healthy, and they use them for the wrong things. They say that they do not care about Me and do not need Me. Why, they could not even open their eyes if I did not help them. They are too wicked. I must destroy them. I will not destroy the good people. I want you to build a big boat and build an immense house right in the boat. Ask all of the good people to help you. Tell the wicked people that, if they are sorry and promise to be good, I will not destroy them."

Noah said that he would do whatever God told him to do.

All the good people came to help Noah build the boat. It was called Noah's Ark. God was going to make it rain until all the wicked people were drowned.

Finally the Ark was finished. God sent two of every kind of animal to the boat so that they would not be destroyed. When all the animals were in, the good people went in and God closed the door.

It began to rain. It rained until the streets were flooded. It rained until the houses were flooded. Everyone was drowned except those who were in the Ark. After forty days the rain stopped. The wind blew and the sun shone to dry up the water. All the good people were saved.

The first thing they did when they came out of the boat was to thank God for saving them.

God's Plans to Open the Gates of Heaven

God made Adam and Eve wait a long, long time before He sent anyone to open the gates of heaven. You see, Adam and Eve had disobeyed God. That was a very serious thing to do. The only one who could let Adam and Eve go up to heaven was God Himself.

God said: "There is no one else who is good enough to open the gates of heaven and show the people what they must do to get to heaven, so I must show them Myself. If I am to show them what to do I must go down there where they can watch Me and hear Me. I must be like them. I know, I will turn Myself into a man and go down and really live with them. First I must be born like a little baby boy and grow up just as every other boy grows up. If I am to be a little baby, I will need someone to take care of Me. I must have a mother. I must have the best mother in the whole world."

God looked about the world to find someone to be His mother. Away down in a little house He saw this holy old woman named Ann. Her husband's name was Joachim. Joachim and Ann had prayed for many years and asked God to send them a little baby boy or girl.

God said: "I know what I will do. I will send them the best

little girl I have ever made. I will not let her have Adam and Eve's sin on her soul. Her soul must be beautiful and white, because I want her to be My Mother when she grows up."

So one day God sent this lovely little baby down to Ann and Joachim. Oh, how happy they were! The first thing they did was to say, "Thank You," to God. "Oh, how happy we are!" they said. "We must show God that we really and truly mean it when we say, 'Thank You'; we must do just as God wants us to do with this sweet little girl. We must feed her to make her little body grow and become strong. We must teach her to know God and all that God made. This little girl must learn to be kind to her playmates and kind to grown-ups and kind to animals, too. We must make this little girl do as she is told. She will learn to do as we say, because that is what God wants."

Ann and Joachim named this little girl Mary and every day they thanked God for sending her to them. They asked God to please help them to make Mary good and kind and obedient.

This is what God wants mothers and fathers to do. We are little. We do not know very much. Our mothers and fathers are big. They know what is best for us. We should do as they say, just as Mary did. God made Mary to be His mother. He made us for some special reason, too. He is anxious to have us grow up to be good, kind, and obedient, too.

"Thank You, God for making me. Please help me to be especially good today. I know that You are watching me and that You are anxious to have me be as good as I can be. You have my work all planned out for me. You know just what I am going to be when I grow up. Please help me to grow up as You wish so that I will not disappoint You."

Presentation of Mary in the Temple

When Mary was three years old Saint Ann and Saint Joachim brought her to the Temple. Mary's mother and father loved her very much but they knew that she would be much better off in the Temple.

The Temple was the only church that they had in that country. It was not like the churches we have. People lived

in the Temple. It had many parts; a place where they prayed, a place where they worked, a place where they ate, and a place where they slept.

Mary was going to live there now, so she said, "Good bye," to her mother and father. She was going to learn how to read and how to sew and how to do many other things.

God was watching over Mary with a very special care. He watched every thing she did, heard everything she said, and even knew everything she was thinking about.

Soon Mary was old enough to marry. God had planned for that, too. Mary married a holy man named Joseph. They went to live in a little town called Nazareth.

Joseph was a carpenter. He made things out of wood. Joseph went out to the workshop to work every day while Mary cleaned house, cooked, and sewed. They were very happy and tried especially hard to do just as they knew God would have them do. They knew the sad story of Adam and Eve. They knew all about God's promise and were waiting for God to keep His promise.

God told Adam and Eve that He would come to open the gates of heaven, but He did not come for hundreds of years later.

Mary knew that it was almost time for God to come. She knew that He was going to be born as a tiny baby but she never dreamed that she was the one picked out to be His mother.

The Place of Music in the Catholic School Curriculum

By THE REV. THOMAS J. QUIGLEY, Ph.D.

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Perhaps it seems an unnecessary waste of words and time to argue that music has a place in the Catholic school curriculum. After all, who denies it? Practically no one, at least not in so many words. However, like many another subject, admitted as theoretically necessary, music frequently never gets beyond the desks of the curriculum planners. Having acknowledged its place in our educational philosophy and aims, we often stop there, and make no sincere, practical effort to implement the philosophy through the introduction of planned musical experiences in the elementary and secondary schools.

It hasn't been so long since music education in public and private schools consisted of little more than learning to sing a scale and preparing a few holiday songs. Some pupils in Catholic schools were given the additional opportunities of taking piano lessons in the convent (if they could afford them), and of singing in the church choir. The latter group was usually organized—perhaps I should say, tolerated—because the parish needed it, not because of its educational value for the child. In those days (and I repeat, they are not so far distant) music was extra-curricular, a luxury, an added attraction, a fancy frill. It had a low priority, indeed, in face of the traditional Three R's, history, and geography. It was practically anathema in the high school. Gradually, as America began to realize that the fashion of measuring results of education in terms of dollars and cents left much to be desired, educators began to see values in music and art.

Be it said to our shame that the public schools made the first move to give music a respected place in the school program. After all, these secular schools, inheriting as they do, the stale, dry-as-dust, and utilitarian philosophies of Puritan New England, could not be too much blamed for neglecting

purely cultural and spiritual values. We, on the other hand, with long centuries of art, music, and classical traditions behind us, deserve severe censure for abandoning the cause of love and beauty to imitate slavishly, first, the exaggerated intellectualism of the later Renaissance, with its emphasis on the sheer formalism of language; and then, the utilitarianism of 19th century America with its emphasis on education for material success. Even in our teaching of religion these evil influences are apparent. Too often we think that knowledge of religion, as theological facts, alone guarantees religious living, and that religion means to get as much from God as possible for the minimum of love and service.

At any rate, awakened by public education, we at last came to admit that music has a place in the schools. If we still fail to implement this theory in actual practice, it is because there are too many among us who worship tradition, not the real Catholic tradition of the 12th and 13th centuries, but the non-Catholic tradition of the last 400 years.

So it is still important to speak of the necessary place of music in the Catholic curriculum—for pastors who see no reason to hire full-time music teachers; for Mother Superiors who see no urgency for training music teachers and music supervisors; and for principals who refuse to allow time for music in the schools, who tend to regard the music teacher as a not-quite-respectable member of the faculty, and the music period as a catch-all for everything extraneous to the school program. It is necessary not only to show that music has a place in the curriculum, but also to define just what educational purposes it serves.

Aims of the Curriculum

Curriculum, in the broadest sense of the word, is defined as all the experiences a child has in school which are planned to achieve certain objectives. Within the curriculum is included the program of studies, which is nothing more than a written list of subjects to be taught, e.g., the commercial program, or the academic program. Also, within the curriculum are writ-

ten outlines of specific subjects to serve as guides for teachers. These are courses of study. Curriculum includes philosophy, method, texts, courses, assemblies, gym work, playground activities, and club work. Every experience the pupil has is part of the course he runs, and by which he learns. To the extent that these experiences are carefully planned they are part of the curriculum.

All the planned experiences aim to achieve three types of objectives. First, they aim to develop the general native ability of each individual pupil up to its optimum level. Secondly, they offer opportunities for the discovery, motivation, cultivation, and direction of such specific abilities as God has bestowed on certain individuals. Finally, they serve to transmit the social inheritance. Through these three types of objectives, school experiences lead the pupil to seek truth, goodness, and beauty, and at last to find God. Nothing fits better than music into this complete description of the curriculum. In fact, it is difficult to imagine how the curriculum could serve such a broad purpose without including music.

Development of General Abilities

The general abilities of all pupils must be directed towards the achievement of the final aim of education. Ultimately, our aim is to lead the pupil to union with God, in which union alone he finds happiness. This broad purpose will include the subsidiary objectives such as mental, moral, physical, social, and vocational efficiency. It is achieved when man's intellectual powers seek truth, his volitional powers choose good instead of evil, and his affective and emotional powers seek beauty.

We Catholics have criticized secular education because of its false intellectualism which overemphasized mental training, naively assuming that a bright or well-informed man would necessarily be a good man. We demanded a special emphasis on training for good, moral behavior. Generally speaking, public education has admitted today that educating the intellect is not educating the whole man. However, they may

rightly accuse us of failing in our boast to educate the whole man, if we neglect the physical life of man and the emotions of man.

Actually we have been guilty of the same intellectualism by overemphasizing factual knowledge in our teaching. Even as we organized for the express purpose of developing man's moral life, we assumed that religion was a thing of the mind alone—a book to be read instead of a life to be lived. We taught catechism facts and bible history facts and rubrical facts "ad nauseam." Tearing a leaf from secular philosophy, we blithely believed that a man who knew his religion well would necessarily live a religious life.

While man must learn to seek God by directing his intellectual powers towards knowledge and supreme truth, he must also seek God by directing his volitional powers, his will, towards the Supreme Good. He must learn to be virtuous by living virtuously. He must be directed to behave with prudence, justice, fortitude, temperance, faith, hope, and charity. He doesn't learn these virtues by memorizing catechism questions. These he learns by doing, and both St. Thomas and St. Paul were far ahead of John Dewey in pointing out this fact. Thomas said in the 13th century, "Learning is an immanent activity," and the great Apostle Paul gave us a magnificent definition of education when he said, "*Doing* the truth in charity, we grow up to the head, Christ."

To complete the picture, man achieves happiness in union with God, thereby becoming individually and socially efficient, not only by seeking truth and goodness, but also by seeking beauty. For God is Ultimate Beauty, and all expression of beauty can be, and should be, a reaching out for God. This means that the emotional powers of man must be guided towards God also. A school which neglects this side of a pupil's life exposes him to a false, naturalistic, and prostituted notion of beauty. It shuts off from him an important approach to God. It fails to integrate his complete personality. It does not educate the whole man.

Man's emotional powers are partially of the intellect, par-

tially of the will, and partially of the feelings. Just here is where music serves its great purpose, for music is also a matter of knowing, doing, and feeling. No other subject in the curriculum so completely involves all three human powers. There is meaning in music that must be studied and known, that requires mathematically exact understanding. It is a language to be read, spoken, and written. It is a universal instrument for the transference of thought. In performance, again, it calls for mathematical precision, for temperance, fortitude, coöperation, and social action. Finally, it provides a properly channeled release for feelings. It gives wings to a man's aspirations, order to his imagination, and divinity to the peculiar loneliness and discontent that gnaws at his exiled soul. It is the only achievement of man that has a place in heaven.

Development of Specific Abilities

To some, God has given special gifts and skills. It is a commonly accepted axiom that the school should offer each pupil the opportunity to develop his special gifts. Schools do attempt this by organizing language clubs, science clubs, hobby clubs; by library projects, dramatics, machine shops, debating teams, essay contests, oratorical contests, altar boys, boy and girl scouts, religious and civic societies, and a myriad of others. In some schools where all these are found there will be no orchestra, no choral clubs, and maybe even no band. If ability in public speaking or literary composition is said to be God-given, and to need opportunity for development, what about the ability to sing above average, to play, or to compose? Are they also not God-given? If not given by God, then by whom? For those who are interested in playing the strings, why not a string ensemble?

At this point may I take exception to the principal who thinks he has fulfilled his whole duty towards music when he has organized a school brass band? Brass band playing is the lowest form of musical expression. Usually the players learn to blow a few marches and do formations on the football field. Music thus becomes a handmaiden to athletics, used for ad-

vertisement, to stimulate a rooting section, or to show off to the public. There should be symphonic orchestras, string groups, and choral groups, the latter learning that singing involves more than just yelling in rhythm. Students should learn the satisfaction of expressing beautiful tones, colors, and harmonies. And why not a composers' club?

A great music teacher once said that a musician needs a sense of the spiritual, a sense of discipline, and technical training. Granting that our Catholic students have the first two requisites in a higher degree than public school students, are we not failing them seriously, when we provide no opportunities for technical development?

Music and the Social Inheritance

When we regard education's function of transmitting the social inheritance, the importance of music is at once apparent. It is as much a storehouse of our heritage as is literature. If you believe we have any kinship with ancient Greece and Rome, you must know that music was an essential element of that classical culture. Plato spoke of two fundamental subjects in education: philosophy and music. Understanding of a people, their culture, and their history is never complete without an understanding of their music. We actually feel the heritage and culture of Italy, Spain, Ireland, Russia, the Balkans, Germany, when we hear and understand their songs, their symphonies and symphonic poems, their hymns, and their dances. Even the geography of a country finds expression in its music. Just with the hearing, we know that some music expresses, better than any mere words, the Swiss Alps, the Scotch Highlands, the Pyrenees, the rivers, the sea, or the wide sweep of the Russian Steppes.

If music is part of any man's cultural inheritance, it is certainly part of the Catholic's. Art and music were always used by the Church. Who really feels man's everlasting drive towards God, his penance for sin, his humility in suffering, his faith and hope, if he has not heard and understood his hymns. The great oratorios, Verdi's "Requiem," "The Messiah," and

the Masses of men like César Franck is sacred music that is at once classical, and an expression of the folk-longing of man for God.

There is another type of sacred music, consecrated by the Church herself, taken out of the prayerful yearning of man, and dedicated to the direct service of God. It is the liturgical music. It has a beauty and power uniquely its own. It is intended to accompany the Supreme Sacrifice of the Mass, and direct attention to the action at the altar. We should not be aware of it. It should not distract us, while we offer our sacrifice to God. It should rather diffuse itself throughout our devotion. The sacred music of Franck, and Verdi, and Handel has no place in the Mass. However, who ever said that the concert stage may not also praise God? In fact, as Catholics, we are committed to demand that everywhere and in all things, God be praised. How any school can claim it is fully, or even partially, transmitting the social heritage without including the study of music remains a mystery.

The culture, history, and geography of our own America is richly endowed in music. We have the plantation songs of the South; the songs of the great western plains and the cattle country, many of them stemming out of Spanish beginnings; the mountain songs; the river songs; the bayou songs; songs of the railroad men, the stage coach, the miners, the mariners. All these show our country marching westward, our expanding industry, the loneliness of the pioneer and the plainsman, the sorrow of the Negro, and his hope. The story of America, like that of every country, is in its music. So, let the students sing and play the story of their people.

Concluding Thoughts

Remember that in music, learning is by doing. Students will not appreciate music just from hearing you tell about it, or from listening to it. Education in music involves making music.

In your approach to this phase of education, do not neglect popular music. Students will sing and play it in any event.

You will only antagonize them by denouncing it. As a matter of fact you are wrong if you denounce it categorically. The classics were once popular. Most folk music grows out of the popular. Some of it lives and becomes classic. If we ever develop a classical music in America, it will no doubt reflect moods and themes that rise from the popular. We are already moving in that direction. Witness how the "blues" theme and mood are related to the Negro plantation songs, and how it is elevated a step above the popular in such music as Gershwin's "Rhapsody in Blue," or the "Porgy and Bess" music. Music like "Old Man River" from "Show Boat" is another example, or some of the current "Oklahoma" music. "The Surrey with the Fringe on Top" is typically American, and in the folksong pattern.

Then notice the staying power and folk pattern of such popular songs as "Carry Me Back to Old Virginny," "Missouri Waltz," "Old Kentucky Home," "Home on the Range," "Back Home Again in Indiana." No such songs need be scorned in the music program. In all education we must start from where the pupils are and lead them higher. This method is valid in music education. We cannot start our modern American with Chopin or Debussy. We must aim high, but start slowly.

So, give them music. Let them sing, and play, and write it. Lead them to express their emotional life beautifully. Elevate them above the mere mechanical and mundane. Open to them all the facets of Divinity. Maybe some of them will sing their way to happiness, and to God.

Poetry, a Teacher of Virtue

By SISTER M. EDWARD GING, S.S.J.

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No subject that teaches virtue may be neglected by the religious teacher. Consequently, the teaching of poetry must be given a prominent place in the school curriculum, for poetry is a teacher of virtue. Since the religious is primarily a teacher of virtue, she should give serious consideration to its use. The purpose of this article, therefore, is to show how poetry may be made an asset to the religious teacher in her efforts to strengthen in her pupils the will to "do always the things that please Him," who is "the Way and the Truth and the Life."

The suggested outline is the outgrowth of a plan conceived and followed during the past several years while teaching classes of junior high school boys and girls who were required to make a thorough study of a definite list of poems, specified by the county school authorities. At the end of the year the pupils were obliged to submit to examinations on this material as partial fulfillment of entrance requirements to the senior high school. Lest the pupils lose an appreciation of the beauty and delight of poetry in their efforts to prepare for their final tests, I chose to teach some poems in connection with their required prose readings; others formed excellent material for choral speech; while others I preferred to correlate with religious instructions. Selections from Catholic sources were presented in order to add variety and, at the same time, to acquaint the children with the rich treasures that have come from the minds and hearts of those "who are of the household of the faith."

However, before presenting this plan, it does not seem amiss to pause for a few moments to reflect on the power of the poet and the nature of his poetry in the rôle of teacher of virtue. Rightly, may the translation of the Greek term for poet be given to him, for it means "a maker," and verily, the poet is a maker of beauty. The Roman term for poet is appropriate,

too, for *vates* is interpreted as a "diviner," a "foreseer," a "prophet." Moreover, the poet has the power to awaken, stimulate, and activate souls to heroic virtue by the rhythm and melody of his words. And what is poetry? Shelley speaks of it as "the record of the best and happiest moments of the best and happiest minds." Wordsworth calls it "the breath and finer spirit of all knowledge." Poe terms it "the rhythmical creation of beauty." And truly it is beauty, for in response to man's search for the beautiful, the true, and the good—poetry appeals to the more exalted senses of hearing and sight, and disposes him for the knowledge and the love of the Supreme Good. This truth is exemplified in the poetic outbursts of St. John of the Cross, of Teresa of Avila, and Thérèse of Lisieux, as well as in the melodic outpourings of the great Thomas Aquinas and the songs of "God's Troubadour," Francis of Assisi, or the fascinating lyrics of Sister Madeleva, or the simple verse of Mary Dixon Thayer with her "Lovely Lady Dressed in Blue."

Poetry is music that leads to God. Indeed, the original purpose of this art was religion. No nation, however barbarous, was without it. Poetry was the earliest of teachers in this respect. David's Psalms are a divine poem; Holy Scripture has many parts in it poetical. The Greek gods, Zeus and Apollo, were immortalized by their epics. The Babylonians' utilized hymns to honor their deity. The temple psalms of the Assyrians rendered homage to their Asshur and their Ish-tar. Poetical prayers and inscriptions to Ammon, Mut, and Konsu were employed by the Egyptians. Even the Indians composed and sang songs, called *areytos*, in praise of their gods. Thus the central theme of their poetical inspiration was worship of the supernatural.

Poetry is a teacher, a most ancient teacher, a teacher of moral lessons, setting virtue in its best colors. Poetry is truth, for what is written, the poet does not affirm; he does not conjure his reader to believe as true what he writes. His characters and their actions are what should or should not be. Poetry is full of virtue, breeding delight, teaching and inciting

minds to the most high and excellent truths. Aristotle expresses it as "a speaking picture with this end, to teach and delight." Therefore, because it deals with moral aptitudes, and is thus moral philosophy, it contains a philosophical element, and, consequently, ranks high among teaching instruments.

No learning can be surpassed by that which teaches virtue. Now since poetry is so precious, it is important that this phase of literature become an asset to teaching, thereby developing a love for and an understanding in pupils of worthwhile selections. Why not stress the lessons from them and make them into realities, realities that will be beneficial to those instructed? When trying to beautify a particular virtue during a religion instruction, so that the children will want to acquire it, after using the examples of Christ Himself and those of the saints, the use of a poem to illustrate what some other individuals thought and wrote about such a virtue, is effective. "Father, forgive them, for they know not what they do," is an ideal elucidation of forgiveness and mercy. James Russell Lowell's "Yussouf" shows how an ordinary person practiced these virtues in a marvelous degree, even to the murderer of his own son. When the criminal appeared on the scene, the father not only forgave him, but even supplied the culprit with money, food, clothing, and shelter. How like to Christ Who forgave those who crucified Him! "Pray always" is a direct order from God, and Herman Hagedorn tells just how this can be done in his selection, "Service." Thomas Curtis Clark in "We Thank Thee" reminds his reader of his obligation of thanksgiving to God; if he heed the poet's advice, he need not be asked by Christ, "Where are the other nine?" Such thoughts as these prompted the development of the following program of poems from which one can quote a passage that exemplifies either a natural or a supernatural virtue and perhaps may be a valuable aid in urging boys and girls to cultivate virtue in themselves.

September

The first month of school is an appropriate time to encour-

age the characteristic of a just ambition by using Henry Van Dyke's poem, "Work," which stresses the satisfaction acquired from honest labor.

"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

To manifest the beauty of the virtue of purity and also to honor the feasts of Mary that are observed during this month, "The Virgin" by William Wordsworth is most fitting.

"Woman! Above all women glorified,
Our tainted nature's solitary boast."

"Our Lady of Dolors" by Rev. James B. Dollard aptly emphasizes courage and resignation under heavy trials. At this time of the year it is also well to stress John Henry Newman's "Flowers Without Fruit," to encourage the children to control their thoughts and feelings during the new school year for such control is better than insincere prayers.

"Prune thou thy words; the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong." . . .

October

By the time the first month of school is over, the children are down to regular routine again, and the novelty of the first day wears away. This is a suitable time to use Joaquin Miller's "Columbus" in which the famed discoverer faces many difficulties, but by practicing perseverance, handles them in an heroic way. The "Sail On" of Columbus may rightly become an everyday expression in the children's vocabulary. Then, with Thomas Carlyle's "Achievement" they can be urged to carry on and have some good work to their credit before the day is done. To promote an appreciation of creation, Katharine Lee Bates' "America the Beautiful" stresses the beauties for which God is responsible. This selection should also develop an appreciation for our freedoms, for our ancestral he-

roes, and for the brotherhood in which we all share. Such equality leads to a wealth that is common to all, *Time*. By using time well, "The Builders" by Henry W. Longfellow tells how our work can best be done, however great or small. Every man is responsible for some phase of the structure of life in which we all take part, and therefore, to make it perfect, he must do his best.

"All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme. . . .
"Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place."

November

The approach of November always awakens the thought of man's four last ends. Alfred Lord Tennyson gives the right attitude towards death in "Crossing the Bar," and Rudyard Kipling in "L'Envoi," his version of life after death, pictures the results of good living. "And those that were good shall be happy." Death is also brought to mind by James Russell Lowell's "The First Snowfall." This poem likewise includes thoughts on the Providence of God and on nature. Because of the observance of Armistice Day during this month, unity under the leadership of God may be emphasized by using George Morrow Mayo's "The Blue and the Gray." From this patriotic selection, comes the thought:

"May the spirit of God be with us all,
As the sons of the flag advance."

Joyce Kilmer's "Prayer of a Soldier in France" contains within its lines inspiration. When overburdened and oppressed with life's heavy duties, pupils, too, can learn to join Kilmer in such reflective words as:

"My shoulders ache beneath my pack,
Lie easier, Cross, upon His back,"

and derive consolation from the consideration of Christ's Passion and Death. Thoughts such as

"Lord, Thou didst suffer more for me
Than all the hosts of land and sea,"

will teach them the spirit of gratitude and resignation in time of suffering.

December

As the Christ Child should be the central Figure of the December celebration, there is a varied choice of poems to stress that fact. To draw the pupils' attention to preparedness, Alfred Tennyson's "The Time Draws Near" is excellent. The poverty of the Christ Child can be exposed and honored by Father L. J. Feeney's "The Welcome."

"The palace He found was an old cattle stall
With a broken-down roof and a windowless wall,
And it looked so ashamed of its spider-worn wood,
But it tried to be Heaven, as well as it could."

All the events of the birth of Christ are pictured vividly in Robert Hugh Benson's "Christmas Carol." Incidentally, these poems make excellent material for the Christmas program of the choral speech choir.

January

The first month of the new year is an opportune time for an instruction on doing the best with what God has given us. Our success depends not so much on what we have, but what we do with what we have. In "Opportunity" by Edward R. Sill, the king's son turned defeat into victory by means of a broken sword that had been discarded by one who deemed it useless. In addition to this selection, William Shakespeare's "Ingratitude" instils the virtues of gratitude and humility into the hearts of children, so that when they make use of the talents afforded them, they will not be unmindful of God, whence these gifts came, and of their parents and teachers who have directed them in their development. Shakespeare's words:

"Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude. . . .

"Freeze, freeze, thou bitter sky,
Thou dost not bite so nigh
As benefits forgot,"

may well be inscribed in all hearts and minds.

February

William Cullen Bryant emphasizes a great lesson in faith in Divine Providence by his "To a Waterfowl." He came to the conclusion that if God sees to it that even the flight of a wild duck is regulated by His prescience, surely His intervention will be with us in our flight through our earthly existence. Listen to what he says:

"He Who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

The thought of this story will also lead to an appreciation of the virtues of hope and courage.

Joseph Gilbert Holland's "Gradatim" gives an opportunity to instruct the class in the virtue of perseverance and the need to pray daily for this grace. It also proves that with repeated trial and effort, success in finally fulfilling our ideals is to be attained.

March

A prayer in verse can also be applied to the acquisition of virtues. Robert Louis Stevenson gives a number of virtues in his selection "At Morning."

"Help us to play the man . . .
Let cheerfulness abound with industry . . .
Give us to go blithely on our business all this day,
Bring us to our resting beds weary and content and undishonored."

He notes the need for guidance, and pleads for determination to go on with the day's work, for cheerfulness while

doing it, as well as for a guileless day, so that, at eventide, he will not be dishonored.

Charity towards others can be stressed by the story of "The House by the Side of the Road" by Sam Walter Foss.

"Let me live in a house by the side of the road,
And be a friend to man."

April

If we wish to repeat the virtue of perseverance, and it is worth repeating, Maltbie D. Babcock includes it and also the virtues of generosity and honesty in labor in "Be Strong."

"Shun not the struggle—face it; 'tis God's gift . . .
It matters not . . . how hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song."

The practice of good example is outstanding in Alfred Tennyson's "The Bugle Song," where he sings:

"Our echoes roll from soul to soul,
And grow forever and forever."

May

Our first lesson can be taken from the Mother of God. Dante Rossetti numerates in "Mary's Girlhood," the cultivation of the virtues of faith, hope, and charity, supreme patience, modesty, and simplicity, and humble submission to God's Will.

As nature proceeds to send forth her buds, love of the Creator and His universe can be made emphatic by "The Welcome" in which Arthur Powell attributes to God all that makes the season of spring. While the trees and plants are taking on new life, let Oliver Wendell Holmes' "Chambered Nautilus" teach the lesson of taking on new life by an improvement of the past:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast. . . ."

And lest we forget that such opportunities for advancement in virtue will be denied us some day, let Longfellow's "Day-break" remind us that although the wind can force many things into action, its power over the dead is futile:

"It crossed the churchyard with a sigh,
And said, 'Not yet! in quiet lie.' "

Dependence upon God can be illustrated with the beautiful lines of Ralph Waldo Emerson's "Rhodora." In it he states that the same power that produced such a flower and, consequently, all nature, also produced himself: "The self-same Power that brought me here, brought you."

Let us summarize the year's work with virtue in poetry by studying Kipling's "If." This selection contains most of the qualities of character worthy of developing in the boys and girls who come under our guidance.

"If you can keep your head when all about you
Are losing theirs and blaming it on you; . . .
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies. . . .
If you can meet with Triumph and Disaster
And treat those two imposters just the same: . . .
If you can talk with crowds and keep your virtue, . . .
Or walk with kings—nor lose the common touch,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!"

May the results of reading so many poems, poems bearing the impress of Catholic tradition and life, poems offering so many glimpses of the Invisible or of things that relate to Him, be an elevating factor in the lives of the children under our care!

St. Ignatius Loyola, Catholic Integrator of the Sixteenth Century

By SISTER CLARITA SERAMUR, S.C., M.A.

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In St. Ignatius Loyola is found a man, who is, even in our own day, one of the significant influences in American education. From coast to coast are found schools conducted by the followers of this great educator, all following the same principles of teaching that were laid down for them by their holy founder. It was not as an officer in the Spanish army that Ignatius accomplished his greatest work, but as an officer in the army of Christ fighting for the salvation of the souls of men. In military life Ignatius had shown none but the ordinary virtues of a Spanish officer, but his dangers and sufferings had doubtless done much to purge his soul, for after having been seriously wounded and confined to his bed during long and weary hours of convalescence, he began reading the lives of Christ and the saints, and decided to conform himself perfectly to the life of Christ.

It is impossible to sketch in brief Ignatius' grand and complex character: ardent yet restrained, fearless, resolute, simple, prudent, strong and loving. The Protestant and Jansenistic conception of Ignatius as a restless, bustling pragmatist bears no correspondence whatever with the peacefulness and perseverance which characterized the real man. That he was a strong disciplinarian is true; but if he believed in discipline as an educative force, he despised any other motives for action except the love of God and man.

The *Ratio Studiorum* is the document usually associated with the Jesuit system of education. It was an organized formulation of the curriculum, of the appropriate method of teaching, and of both as considered in a functional conception of the administration. Consequently, *unity* was secured in the mutual reënforcement of the curriculum, method, and administration. Concerning the character and the contents of the

Ratio, one might say that it was a code of laws, a collection of regulations for both officials and teachers. It was a system well *thought out* and well *worked out*, and formulated at a time when in most educational establishments there was little system. The practical rules and careful supervision insured efficiency even in the case of teachers of moderate talent, while to the many teachers of more than ordinary ability sufficient scope was left for the display of their special aptitudes.

The arrangement of subjects secured a combination of literary, philosophical, and scientific training. The *Ratio* insisted not on a variety of branches taught simultaneously (the bane of many of our modern systems) but on a few well-related subjects, and these were to be taught *thoroughly*. As moral and spiritual education comes to be recognized as an intrinsic, indeed as an essential part of all human development and having a technique of its own, the general educational significance of St. Ignatius' work will be revealed. As educators see that the very problem that they vain would solve, the problem of *the educational ideal*, the problem of motivation, the problem of training of the will, in short, the problem of education for character in all its aspects, is here solved by a psychology which more and more is confirmed—experimentally as well as introspectively—the importance of St. Ignatius' influence will be acknowledged.

For the moral training of the pupils much was expected from the personal contact with the teacher, who was to take an interest in every individual pupil. This is the essence of *sociological integration*, the influence of teacher-personality on student-personality. Religious training was the foremost object, and *religious influence and inspiration were to pervade all teaching*. This is the essence of the teaching of our Catholic educators today. Religion will ever remain the basic factor in learning. Without its constant influence no truly integrated personality can be developed. This proves that the *Ratio Studiorum* also stressed the necessity of *psychological integration*.

This training or formation of the mind means the gradual and harmonious development of the various powers or faculties of the soul, of memory, imagination, intellect, and will; it is what we now call a general or liberal education. The educated man is to be not merely a wage-earner, but one who takes an intelligent interest in the great questions of the day, and who thoroughly understands the important problems of life, intellectual, social, political, literary, philosophical, and *religious*. The *Ratio* considers the study of the Classics not only important but necessary. Much has been said and written, within the past few decades, for and against the value of the Classics as a means of culture. While the *Ratio* emphasizes the necessity of a study of the Classics, it does not do so at the expense of what is more important, for it gives first place to religion. Thus we find in the system of education begun by St. Ignatius Loyola in his *Spiritual Exercises* and continued down the centuries through the *Ratio Studiorum* by his followers, a system that offers excellent opportunity for the development of integrated personalities through a liberal education.

The educational significance of St. Ignatius' work will be fully appreciated when we come to recognize the truth which Dr. Foerster has sharply pointed out, namely that there is a really fundamental education which is neglected in our effort to solve, disjointedly, partial and piecemeal problems:

The great defect of many of the modern types of special education lies in the fact that they are not applications of a well-organized pedagogy of character, the aim of which is practical and universal, but rather a series of special disciplines developed in response to certain needs of the time without getting to the root of the trouble at all.

Where do we find better organization than in the *Spiritual Exercises* of St. Ignatius? The significant points valuable for the training of the will and the formation of character are significant also for a general theory of education. Among these may be noted the following which, the writer is convinced, is important in the process of integration:

The function of the teacher should necessarily be passive, not prescriptive, categorical, or interfering. To carry out that function the master needs a personal knowledge of the student. The nature of this process is one of self-education, through self-activity. A certain passivity or receptivity, is an immensely important germinal opportunity for soul development.

On the foundation of the central value of God, the *Ratio* builds up progressively, orderly, sequentially, a unified, comprehensive system of values. It presents the whole scheme at the very beginning with great psychological insight, as a kind of anticipatory scheme. The whole thing develops within itself in order, in sequence, in *unity*. It is this building up of motives and values that educators need to learn, particularly the fundamental and major problem of education, training for character, for this is the end of educational integration.

A Mother Looks at Conscription

It is not necessary to our "Preparedness Program" to make every boy into a soldier. It is far more important that we see to it that this crop of normal growing men is educated and trained, morally and scientifically, for their own good, and therefore for the good of the country.

To assure our position in the world today, we need a larger standing army, and we need a military training program, for those who desire it, and for those who wish to make the Army their career. But to make it compulsory for all youth is not only unnecessary but foolish, and would do more harm than it could justify.—From the *Catholic Digest*, condensed from *America*, Feb., 1946, p. 77.

The Primary Determinant of Juvenile Delinquency

By WILLIAM A. KELLY, Ph.D., A.M., LL.B.

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The period, known as adolescence, has always been regarded as the most interesting, important, and significant phase of the entire process of growth and development. It has been so regarded primarily because of the characteristic enthusiasm and idealism, self-assertiveness and initiative, daring and devotion, moods and conflicts manifested by those passing through this phase of development. The endeavors of youth to make adequate adjustments to life during this transition stage between childhood and adulthood have always caused doubt and anxiety on the part of adults, particularly parents and teachers. The problems arising from such endeavors are many and perplexing. Accordingly there exists a universal recognition that there is no other time in life when the boy and the girl are more in need of guidance, direction, and counsel of the right type. The task of providing wise guidance, prudent direction, and thoughtful counsel, however, constitutes a real challenge, for the culture of a nation is gauged by the way in which youth, in the period of adolescence, is trained and guided. Youth carries the thoughts, the ideals, the aspirations of the present into the future. No people, no nation can neglect its youth and live.

A problem of tremendous significance at the present time is the lawlessness, which is designated as juvenile delinquency—the highest incidence of which occurs during the years of adolescence. Many of the most serious criminal offenses are committed, to a large degree, by boys and girls in the late teens. In fact the Federal Bureau of Investigation¹ has reported within the past month that more seventeen-year-old boys and girls are being arrested than any other age

¹ J. Edgar Hoover, "The Rising Crime Wave," *The American Magazine*, 141 (March, 1946), p. 23.

group. The alarming feature of this situation is not merely the damage done to property, not only the anxiety experienced by law-abiding citizens, perhaps not even the loss of life which often occurs in crimes of violence, but rather the infinitely more serious fact that youth plays the outstanding rôle.² So grave has this situation become that juvenile delinquency is considered to be foremost among the nation's outstanding social, educational, and moral problems. The much publicized reports concerning the increase in the number of delinquents, and the growing seriousness of their offenses constitutes a situation of vital concern to every thoughtful person who is interested in the welfare of youth. This present widespread concern is a healthy sign that society has been jarred into a state of alertness to the tragic significance of what is happening to youth and, likewise, has become acutely aware of the need for an adequate and effective solution to the problem.

The term juvenile delinquency has yet to be defined adequately and accurately. It is employed in a variety of meanings dependent upon the point of view from which the problem is considered. As a result there exists no uniform definite meaning for the term. Technically, delinquency is considered to include any violation of law by a child younger than the statutory limit, which limit varies in different states. In 1930, a group of experts at the White House Conference³ defined delinquency as "any such misconduct as might be dealt with under the law." Such vague definitions have the doubtful merit of elasticity but surely they offer no indication of what is involved in delinquency. They offer no explanation of the causal factors in delinquency. The very essence of delinquency is conduct of such a nature that the youth is socially maladjusted to his environment because of failure to think, to act, to live consistently in accordance with right moral principles. The delinquent fails to conform to the

² T. E. Sullenger, *Social Determinants in Juvenile Delinquency* (John Wiley & Sons, New York, 1936), p. vii.

³ Whitehouse Conference on Child Health and Protection, *The Delinquent Child* (D. Appleton-Century Co., New York, 1933), p. 23.

principles of chastity, fails to respect the rights and property of others, fails to observe the regulations made for the safety, security, and well being of his fellow-men. Juvenile delinquency is then a social and moral disorder which makes itself evident in offenses against morals, against persons, against property, against the peace and well-being of the community.⁴ It is a social disorder in so far as it includes the maladjustment of youth to environment. It is a moral disorder in so far as it involves entering upon antisocial careers through deliberate choice. Unfortunately, there exists a tendency to overemphasize one aspect of delinquency—the social—and to consider delinquency solely as a social problem while the more important phase of delinquency—the moral—has been neglected and ignored.

Delinquency is, then, a symptom for the understanding of which there is necessary a knowledge of the fundamental causative factors of which it is the effect. In the endeavor to determine what these causative factors of delinquency are, many scientific investigations have been conducted within the past three decades. Practically all of these investigations have been concerned with two phases of the problem—with the classification of delinquents and their offenses, with the environmental factors which seem to contribute to the maladjustments of youth. As a result of the findings of these investigations, there now seems to exist general agreement that delinquent tendencies are not inherited, that mental defectiveness and intellectual inferiority are no longer considered to be frequent or important causative factors, that such environmental conditions as poverty, slum areas, lack of recreational facilities, bad companions, and the like cannot be considered as being inevitably productive of anti-social conduct. All of these environmental factors, however, may and do contribute to the increase in delinquency, but when attempts have been made to measure their causative influence upon delinquency, there is no indication that any one or any combination

⁴ W. A. Kelly and M. R. Kelly, *Introductory Child Psychology* (The Bruce Publishing Co. Milwaukee, 1938), p. 276.

of these conditions suffice to explain delinquent conduct. The modern point of view resulting from the interpretation of the results of these scientific investigations is that no unitary or single cause will explain delinquent conduct adequately, but rather that it is the result of the operation of a multiplicity of environmental and personal factors. Accordingly, these research investigations tend to indicate that, since no particular theory or set of causes can explain delinquency satisfactorily, no simple solution for the problem exists. On one point, however, all of the investigations are agreed, that is, that relationships within the home and the family appear most frequently in a causal relationship to delinquency.⁵

The present widespread anxiety concerning delinquency has been motivated by a keen realization of two aspects or symptoms of delinquency, namely, the manifold increase in the number of cases of lawlessness among youth and the growing seriousness of the offenses committed. This anxiety has resulted in numerous and varied efforts by many groups and organizations to devise programs designed to control and eliminate delinquency. The basis of most of these programs has been an endeavor to direct the energies of youth into activities which are not damaging to social welfare. These programs, however, have proved to be disappointing generally. They have lacked effectiveness and practical merit because they have been directed towards the surface of the problem, because they have been directed towards symptoms rather than towards fundamental causes. To be effective and successful in controlling and eliminating delinquency any such program must be concentrated primarily not upon symptoms but upon causative factors. Only an adequate understanding of the fundamental causative factors operative in delinquency will produce a solution. In the words of an ancient axiom: "He who knows how to cleanse the current of a stream begins by cleaning out the source. He who would straighten the end of a process must commence by making its beginnings correct."

⁵ W. C. Reckless, "Juvenile Delinquency," *Encyclopedia of Educational Research* (The Macmillan Co., New York, 1941), pp. 642-645.

It seems possible to determine the fundamental causative factors through a consideration of the essential elements constituting delinquent conduct as presented in an adequate definition of that term, interpreted in the light of the one result upon which all scientific investigations are in agreement. An adequate definition of delinquency indicates that it is a social and moral disorder resulting from the failure to think, to act, to live in accord with right moral principles. This means that the essential element in delinquency is defective character formation. Character is "life dominated by principles as distinguished from life dominated by mere impulse from within and mere circumstance from without."⁶ Character means thinking, acting, living consistently in accord with correct moral principles which function as sources and standards of action, which govern purposeful conduct both in the individual and social phases of life. The one result upon which all of the research studies conducted in the field of delinquency are in agreement is the fact that relationships within the home and family appear most frequently in a causal relationship to delinquency.

It seems evident, then, from a consideration of the essential elements of the definition of delinquency interpreted in the light of the one result upon which all of the investigations in the field of delinquency agree, that delinquent conduct is the effect of failure on the part of the parents within the home to provide through instruction, training, guidance, and discipline in accord with the child's nature and needs, the principles which are necessary for the formation of character.

Although delinquent conduct reaches the peak of its incidence during the period of adolescence, the teen age offender did not become delinquent suddenly. His conduct is the result of years of improper and inadequate training. It is the effect of the years during which the child in the process of growing up was deprived, denied, and perhaps even defrauded of the instruction which supplies directive principles; of the guidance, training, and example which inculcate adequate

⁶ E. R. Hull, S.J., *The Formation of Character* (B. Herder Book Co., St. Louis, 1921), p. 18.

habits, worthy attitudes, right ideals; of the direction which establishes emotional stability and the discipline which develops self-discipline and self-control.

The formation of character begins in infancy and continues throughout life. The years of infancy and childhood are of primary importance in the process. The most forceful factor in shaping and molding the child's character is the home. The term home connotes the intimate interdependence and close personal contacts existing among those bound together within the family by ties of blood, birth, and affection. By virtue of these ties, the home and family constitute the fundamental social environment, the foundation of society, and the source of all human relationships. Thus upon the wholesomeness and stability of the home depends the welfare not alone of the individual but of society as well. The parent-child relationship is the most fundamental of all human contacts. It is impossible to separate the child's welfare, his ideals, his attitudes, his habits of thought and of action from his early surroundings, training, and example. The impressions received in the early years spent within the home determine the mental patterns in the light of which all later experiences are interpreted and evaluated.⁷

The importance of the home is profound. Its influence is extensive. In the home the child receives or fails to receive the security, the encouragement, the affection upon which will be laid the foundations of life. Through participation in the life of the family within the home, the child receives his first and most lasting impressions of human duties and life's responsibilities. As a member of the family within the home, the child meets his first problems, learns his first lessons, assumes his first responsibilities. The parents are first not only in time but also in importance. Others may impart more knowledge and information to the child, but from his parents he acquires during the impressionable years of childhood the principles, the attitudes, the habits, and ideals which constitute the basis for the conduct patterns which will function through-

⁷ Kelly and Kelly, *op. cit.*, pp. 355-356.

out life. For good or for ill the child reflects in his life and conduct the parental guidance he has had. The investigations in delinquency have revealed that parents of delinquent youth have failed dismally through irresponsibility, indifference, neglect, ignorance, and a breakdown of authority and discipline. As a consequence of parental failure and home inadequacy, the delinquent has acquired false principles which govern his relationships to God, his respect for his own dignity and worth as a human being, his regard for the rights of others. Only the home can furnish the intimate example, the consistent guidance, the constructive discipline that mold character. The forces of home environment, of parental example, of family life combine in subtle ways to fix the fabric and texture of the child's character.⁸

Fundamentally, the task of the home is to train, guide, and direct the child in conformity with his nature and destiny. This requires an adequate understanding of the purpose and aim of the child's existence. The child is a human being composed of body and soul, made in the image and likeness of his Creator, endowed with intellect and free will, responsible for his actions, destined for an eternal life. As such he has responsibilities to God, to himself, to his fellow-men. Thus to train the child in his entirety in accord with his nature and destiny means the development of all his powers, capacities, and capabilities so that he may live an honorable, righteous, useful, happy life here in order to attain in the hereafter the end for which he was created. To accomplish this task successfully, the home must call upon the most compelling source of principles for right living—religion. The more closely religion is interwoven into the texture of everyday living, the greater becomes youth's means of self-mastery. The real virtue of the home, the reason for its influence on character consists in its spiritual unity and integrity. Money cannot buy, social agencies cannot restore this virtue if it is lacking. If it is present there will be no distortion of character, for chil-

⁸ W. A. Kelly, "The Nursery of Character," *Ave Maria*, 55 (May 9, 1942), pp. 598-601.

dren will not grow up lacking in ideals, ineffective in self-control, maladjusted because of vicious habits and attitudes.

The present-day tendency to ignore the basic fundamental fact that adherence to moral principles constitutes the only adequate means and the best instrument for regulating conduct is the primary causal factor in delinquency. The safeguards which society provides for controlling delinquency will necessarily be futile as long as the moral training essential to the development of self-discipline is lacking. Society does not make man what he is. Man makes society what it is. Man's value to society is his moral worth. The solution to the problem of delinquency demands a recognition of the moral principles which must govern life. These in turn are universal, permanent, unchanging truths embodied in the teaching of religion. The bases of character formation and, likewise, of prevention and control of delinquency consist in the guidance of the child according to his nature and destiny through systematic training in religion, in a wholesome home environment, and harmonious family life, reënforced by virtuous parental example and truly constructive discipline. While society seeks, without avail, a method of preventing and controlling delinquency, a method which is adapted to the social needs of the times, the simple ideal method which actually reaches the cause of the problem is to train "Christ in Youth."

Eleventh-Hour Laborers and Prodigal Sons

By SISTER M. MARGUERITE, R.S.M.

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Do our adolescents gain or lose by a frank, free discussion of their religion? Did the older method of question-and-answer, and you-better-get-it-word-for-word-or-the-whole-thing-is-wrong procedure, produce stronger characters and more faithful adherents to the Church?

These are debatable questions. Our high school students are encouraged, either by their textbooks or by their instructors, to make decisions on many hypothetical questions of divorce and re-marriage, the border-line between venial and mortal sins, the ethical aspects of many situations. Perhaps the interest thereby aroused tends to make them more active and practical participants in the Church Militant. Or again, the freedom of discussion might overemphasize an already undisciplined tendency towards private interpretation of one's obligations and responsibilities.

Many times the instructor in religion is faced with the statement: "But, Sister, I know a woman in our parish who is divorced and re-married, and *she* goes to the Sacraments." Or perhaps the problem is brought up: "I have an uncle—cousin—or friend (as the case might be) who won't come into the Church because he claims that the Catholic Church enslaves the intellect." Again a favorite firebrand is: "But if the Church really believes that all non-Catholics are condemned, and teaches that, how can I explain any other Catholic doctrine to my Protestant relative?"

Wiser would it be to emphasize the necessity of living up to the light and knowledge vouchsafed to each individual.

The following is offered as a typical student-response to the exercise at the end of the day's religion lesson: "Outside the Church, there is no salvation. Discuss."

A group of high-school girls, interrupted by the class bell, were continuing the discussion around their table in the cafeteria. They were the usual Margaret, Teresa, Agnes, Sheila, and Monica to be found in any Catholic school class, and their remarks were more spontaneous and less reserved than they would have been in the more formal atmosphere of the classroom.

"Yes," said Sheila, "we are all taught that, and it would be presumption if we did not believe it, and I know it is one of the most misunderstood doctrines of the Church; but—what I was thinking—and I was afraid to say it for fear Sister would think me a heretic. . . ."

"Oh come, come! Get to the point!"

"Well, the point is I think it makes it pretty soft for a well-meaning Protestant who is part of the soul of the Church."

Two girls answered her simultaneously:

"Soft!" exclaimed a little Jewess who had recently been received into the Church, "How?"

And Monica was saying:

"There is no such thing as a well-meaning Protestant, if you take the strict meaning of the word. Protesting against what? Any one who is protesting against the Church cannot be saved. If the Catholic Church were swept away, there'd be no Protestants, because they'd have nothing left to protest against."

Sheila attempted to answer both objectors at once:

"Well, we'll call them non-Catholics then. I'll tell you, Rachel, what I mean. You take the case of (the classroom discussion that redounded with that expression. Each one had a *case* to bring forward as an example). You take a good sincere non-Catholic. . . ."

"But that is what we were taught!" Sheila was interrupted because she paused to make inroads into a sandwich. "A good sincere non-Catholic is saved because she belongs to the soul of the Church."

"That's precisely what I was going to bring up." The sandwich was sufficiently consumed to allow egress to the words. "Our good, sincere non-Catholic can eat this ham sandwich on

Friday; and she can stay in bed Sunday mornings; she doesn't have such things as nine First Fridays and half-hour adorations, and fasting from midnight, and Stations of the Cross—all these knee-stiffening, back-breaking devotions. She can find she made a mistake in her first marriage, and can get a divorce and marry again. But she is in good faith, so what? So she goes to Heaven just the same as the Catholic girl."

"Father said . . .," started quiet-voiced Agnes, but impetuous Sheila cut in:

"Yes, goes to Heaven just the same, maybe gets a higher place. And not only that: your Catholic girl who has practiced these devotions all her school life, maybe *she* falls in love with that good, sincere non-Catholic's first husband. She marries him—and she dies. Where does all her piety get her? She just goes deeper into hell because of her knowledge. And the good, sincere non-Catholic will look down upon her and say: 'Why didn't you be blissfully ignorant like me?'"

Agnes' attempted: "But Father said . . ." was drowned by Margaret's: "But your imagination is running away with you—that's ridiculous . . .," and it was Monica's voice that finally prevailed:

"But that's not fair—that is not a fair comparison. All other things being equal, your so-called pious Catholic girl who becomes unfaithful would not have been a good, sincere non-Catholic. Furthermore, your good, sincere non-Catholic, being law-abiding, would have profited by devotions and grace, and would not have broken the law if she had been a Catholic. Everyone has to live up to the light God has given her."

"But just the same," persisted Sheila, "I cannot see any justice to that."

"Father says . . .," the quiet-voiced one started again, and suddenly slapped the table with her open palm to attract attention. "Now, I will get my say in, before you go any further: Father said in his last Retreat that theologians who have studied the Scripture and delved into all the knowledge of the centuries, after all their research and all their study can only

get down on their knees and say: 'My God, I do not see, I do not know—I only believe, and thank You!' "

"Well, what's that got to do with it?"

"I mean we cannot judge; we cannot determine that God is just in this case, or unjust in that one—we can only say: I believe, and I'm willing to accept His decree in my particular case, without comparing myself to others in different circumstances. Anyway, your Catholic girl who marries a divorced man could repent at the last minute, and still get to heaven."

"That's another thing that's unfair," objected Sheila, "It's just like eating your cake and keeping it too!"

Monica spoke: "I think Agnes is right. When I was a little girl and first heard the sentence: 'Outside the Church there is no salvation,' I used to think to myself: 'I had nothing to do with my birth, or with selecting my parents, yet if I had honestly lived up to what a non-Catholic mother taught me, and kept from sin, I would still be lost.' Mother explained it to me, though, by making the comparison with the true spirit of democracy. She said not everyone born in the United States is a true American. And there may be those who have never seen the country, but have imbibed its spirit from reading or in some other way, and in consequence they are real Americans. That comparison can't be followed through in every detail, of course, no comparison can. But there's another comparison that might make it clearer: Salvation comes through Jesus Christ, and He came to us through Mary; so we can say all graces come to us through Mary. In the same way, if Christ has established His Church as the channel of the benefits He willed to give us, then we have to acknowledge that outside His Church there is no receiving of His benefits. When Mother explained to me about Mary's being the channel of grace, I felt better, because I knew she would not let my non-Catholic friends and relatives be lost."

The little Jewess-convert had listened, misty-eyed, and since no one else took up the discussion, she said gently:

"Yes, don't you really think it isn't for us to judge, but just to live up to the light we have? There are difficulties for the

Protestant girl, or for the unfaithful Catholic who finally comes back. Both have obstacles far greater than the knee-stiffening, back-breaking devotions you spoke of."

"And anyway," said Monica, "these devotions are supposed to bring precious graces; they are not just penances that the Church imposes to make things hard. If the non-Catholic girl can save her soul without all these helps, more power to her! Yet certainly, supposing she became a Catholic, *with* these helps, she'd be all the better."

"So why didn't God give her the faith in the first place?" said irrepressible Sheila.

No one had an answer to that, as the signal was given for grace after meals.

The little Jewess reported the conversation to her favorite teacher after class, and Sister, said:

"I think you all missed one main point: it isn't a matter of who gets the most for having given the least. It's a matter of who gives the most glory to God. That was brought out in the parable of the Laborers in the Vineyard. You people are just like the jealous all-day laborers, who knew nothing of the trials and humiliations of those who were not hired until the last hour. In the same way, the elder son complained when his father welcomed back the Prodigal. In both instances, they had a narrow, selfish view. We should all think more of the joy and happiness of giving glory to God and doing His will—like St. Paul, who was willing to be even *anathema*, so that by all means God should be glorified."

Secure in this viewpoint, Rachel reported the answer to Sheila on the way home from school, but Sheila was not willing to accept any unanswerable conclusion. She said:

"Oh, we are just going around in a sort of squirrel-cage of reasoning! I am going to ask God when I get to Heaven!"

Vitalizing the Teaching of Religion

By SISTER MARY EVANGELA

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Only in so far as the cardinal virtues of prudence, justice, fortitude, and temperance are practiced can a child develop a moral character. The makers of the newer courses of study in Religion, including "Guiding Growth in Christian Social Living" which is the new curriculum for the elementary school, published by the Catholic University, are in agreement with the above statement. They place special emphasis upon the cultivation of the cardinal virtues to furnish the groundwork of understandings and habits that will help the child to meet his daily life situations in a Christlike way.

However, the child can learn how to build a moral character based upon the practice of the cardinal virtues only through positive training and through a clear understanding of these virtues as they apply in his present life. The responsibility of teaching him these practical lessons obviously rests upon the Religion teacher. Where will the teacher find simple, practical teaching material to help her in this all-important duty? Courses of study do not supply the needed help, and books treating of the cardinal virtues in a practical way are very rare. Very few, if any, treat the cardinal virtues in a way sufficiently illustrated with types of real life situations that come within the experience of the child and which the teacher might use directly in her daily religion lesson.

Religious Information Is Not Adequate

We can no longer depend upon the parents to fulfill the responsibility which is rightfully theirs—of forming the character of their children through prayer, the practice of virtue, and the conscientious discharge of domestic, civic, and religious duties in the home; briefly, by teaching their children through word and example. The development of attitudes and a spiritual outlook on life which was formerly fostered in the home now rests upon the teacher. When this responsibility was

shared by the parents, the school had mainly to train the intellect. The divine truths which formed the basis of right living needed only to be explained and memorized in order to insure an intelligent Christian practice.

In our present age the disintegrated family group, the industrial and social conditions of the time, have seriously undermined the foundation upon which the "old" school built its intellectual structure. The child no longer comes to school with heart and will already fashioned. Our boys and girls of today are caught up in the whirl of modern life. They must be taught how to live; the school must educate the head, heart, and will.

Living One's Religion Implies the Practice of Virtue

Though a child may know his religion, the school can no longer assume that he will practice it. He must be taught religion as a way of life, and living one's religion implies the practice of virtue. The life of Christ and His teachings are the norms by which the child's life must be guided. His conduct must be regulated in accordance with his proper relationship to God, to his neighbor, and to his environment, so that in all his thinking, his feeling, and his actions, he will be pleasing to God.

To train the child to live in the manner described above requires practical teaching. It requires more than the development of good work habits, and the habit of sound thinking. The child must learn how to build right attitudes and lasting appreciations. As the child meets situations in his daily life, he must learn how to conduct himself according to right reason and virtuous habits. Through the cultivation and practice of truthfulness, patience, and cheerful co-operation with others, he must develop his own moral standards, which through wise guidance on the part of his teachers will form in him a noble and self-disciplined character.

To accomplish this end, the teacher must provide him with opportunities to express his own sentiments. He must be given problems which require serious and deliberate thinking

in matters of conduct and attitude. Furthermóre, he must know what is meant by the virtues, and what he must do in order to regulate his daily actions in accordance with their observance. To enable him to know how to do so, the meaning of the virtue which he is asked to practice must be clearly explained in terms of problems and situations which bear directly upon his own daily experiences. The child's relationship with God, with his neighbor, and with his natural environment will furnish the basis for these experiences. As he repeats virtuous actions and gains knowledge, he will develop right attitudes and proper understandings.

Natural Virtues

The child must learn that virtue is a strength of soul which makes of him a hero. A man becomes a hero only after strong and persistent combat. So, too, we become virtuous only by deliberate choice against obstacles and difficulties which come from our rebellious nature and the temptations to sin.

Acquired virtues or natural virtues are those which as St. Thomas says, "adjust man's natural powers in such a manner that it is easy for him to exert them in conformity to the laws of morality." Among the natural virtues are courtesy, honesty, kindness, truthfulness, gratitude, cleanliness, punctuality, industry, thrift, and so forth. These are called natural because they perfect our nature and produce in us the marks of a moral gentleman.

Supernatural Virtue

When our naturally good habits are directed to and practiced for the glory of God, our ultimate End, they are then supernatural as well as natural. Through grace our natural good qualities become supernatural. It must be remembered that grace builds upon nature, and that natural virtues are the result of good habits.

Our work in teaching children to fashion their lives on the practice of the cardinal virtues must begin with the teaching of natural good habits, or the natural virtues. When the facul-

ties and powers of the child have developed sufficiently, the good habits formed can with the help of divine grace be supernaturalized. This is true especially of the moral virtues of prudence, justice, temperance, and fortitude.

All Virtue Is Based Upon Habit

A virtue is a good habit, whereas a vice is a bad habit. The habitual acts of the child will determine whether he will practice virtue or vice. The important thing is, that the child be taught correct habits which will in due time, under proper guidance, become supernatural. For example, the child has the power to tell the truth or to tell a lie just as he has the power to eat and drink. These natural powers must be properly directed so that the child will perform the habit of speaking in agreement with the moral law of goodness, which is the virtue of truthfulness—a form of the cardinal virtue of justice. Likewise, his habit of eating and drinking must be done with moderation in accordance with the virtue of temperance.

A habit is formed by repeated acts of the same kind. By practicing the same tune repeatedly on a musical instrument one learns to do so without any effort. So, too, with the formation of habit. Doing the same act repeatedly becomes a habit. For example, sharing things with others is a good act. If this is frequently practiced it will develop in the child the virtue of charitableness, kindness, and consideration for others—forms of the cardinal virtue of justice.

The young child must be taught good habits by giving him an understanding and appreciation of the beauty and nobility of a virtuous character through positive examples. He must then be given opportunities to practice the same virtuous act repeatedly. Through problems in which situations for the practice of the particular virtue are cited, the child may be given an opportunity to evaluate attitudes and at the same time measure his own standards with the ideals proposed.

The Cardinal Virtues

The principal moral virtues which are necessary for a vir-

tuous life are four. These are called the cardinal virtues of prudence, justice, fortitude, and temperance. All the virtues which guide our moral conduct may be classified under these cardinal virtues. They are sometimes compared to a great hinge ("cardo" meaning hinge) from which the term cardinal has been derived.

The Cardinal Virtue of Prudence

The virtue of prudence might be explained as a habit of acting with right reason. A prudent person thinks first and then does what he knows is right and pleasing to God. He will not delay nor seek to evade an obligation. On the contrary, he will make use of God's gifts of intelligence and free will to accomplish what God expects of him.

Like a wise tradesman who considers the quality of the material he wishes to purchase and the prospect of selling it at a profitable price, the prudent child will use good judgment. He will be vigilant in his dealings with others lest thieves rob him of his possessions. (The thieves might be compared to bad companions.) He will seek the advice of experienced businessmen (accept the counsel of parents and other superiors), and will take proper precautions for his safety and well-being.

Having explained the meaning of the virtue, the child might be given some problems which illustrate the practice or the violation of the virtue of prudence. These problems will furnish the child with an opportunity to evaluate his own standards of action in similar circumstances. At the same time the teacher will be given an opportunity to check on the child's ideals and thus determine where special guidance is needed.

The Cardinal Virtue of Justice

The decisions we make in the various situations throughout the day express clearly whether we are just or unjust. Justice demands that we give what is due to God, to our neighbor, and to ourselves. Legal and distributive justice refers to the State as expressed in the Declaration of Independence, the Bill of Rights, Constitutional Rights, and like documents. Commu-

tative justice has to do with our neighbor. It demands that we respect the rights of others regardless of race or creed. We, too, have a right to our neighbor's respect on equal terms.

Some people practice justice from a mere natural motive; for example, they are honest in the sense of money value and they even make personal sacrifices for the good of a neighbor. These same people, however, may neglect their obligations to God, which is man's first duty. In His Sermon on the Mount our Lord said: "I tell you that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven." Supernatural justice which is infused into the baptized soul inclines that soul to love and serve God according to His commandments, and, recognizing in his neighbor and in himself the image of God, he will give to each his due. Problems for study and self-evaluation—should accompany the teaching of each virtue.

The Cardinal Virtue of Fortitude

Natural bravery is not a synonym for fortitude. A brave and courageous soldier may possess little of the virtue of fortitude. Courage is also wrongly identified with fortitude, for courage implies physical strength, while fortitude means spiritual strength, which is strength of will. Cicero gave us a good definition when he said: "Fortitude is contempt of suffering and labor." In the Christian sense of the term, the virtue of fortitude means a moral strength of will to do what is right and pleasing to God in spite of ridicule, hardship, and temptation. It is a willingness to sacrifice one's own comfort and desires, and to submit to God's Will at any personal cost. One who can endure hard things with resignation to God's Will has the kind of strength and courage which is designated as the virtue of fortitude.

A child who is not afraid in a dark and spooky place has courage, but the boy who refuses to use or to listen to profane language and offensive jokes in the face of ridicule has the virtue of fortitude. One who can submit to the opinion of another in matters not contrary to the teachings of the Church, pos-

sesses fortitude. It requires strength of will to go against one's natural tendency. The self-opinionated and obstinate person is self-willed but not strong-willed, since he cannot bend his own will for a higher cause, the sake of God and his neighbor.

The child must be taught that to be a good Catholic he must possess the virtue of fortitude. It is essential for the young child to learn in his daily intercourse with his neighbor that the noble and morally strong know how to stand for what is right and just. He must learn to be courageous in upholding the good when there is question of right or wrong. Physical strength is not needed for that. A weak child may possess more fortitude than a powerful general. We have many examples of this type among the early Christians and throughout history. Examples that might be quoted are: St. Stephen, the first martyr; Saint Agnes as compared with the emperor who ordered her execution; Saint Joan of Arc; in fact, all who were ready to brave suffering and even death rather than offend God.

The direct opposite to fortitude is cowardice. In fortitude we brave all fear of whatever kind, whereas in cowardice we surrender to fear. The words of Holy Scripture should be indelibly impressed upon the minds and hearts of our pupils—

"Fear not them that kill the body and are not able to kill the soul; But rather fear Him that can destroy both soul and body in hell" (Matt., x. 23).

The Cardinal Virtue of Temperance

"Whether you eat or drink, or whatever else you do, do all for the honor and glory of God." These words of St. Paul epitomize the various shades of meaning in the definition of the virtue of temperance. Today more than ever the word temperance is frequently misused and misunderstood. Some fanatics are extremely temperate in food and drink in order to be slim or because they have a phobia about calories and vitamins. Others condemn temperance as an enemy of sense pleasure.

Temperance is not prescribed in order to destroy pleasure.

On the contrary it is the guardian of pleasure because the pleasures which are controlled by temperance are those which most certainly disturb man's peace of soul. Without peace of soul there can be no happiness.

The virtue of temperance controls our appetite for pleasure according to right reason and to the laws of God. It is not the enemy of sense pleasures when these pleasures are kept within reasonable bounds; it is an enemy only in their bestial extent. Temperance also moderates the yearnings for the pleasures and delights which most powerfully attract the heart of man. Food and drink are provided by God for man's pleasure. It is only when these are indulged in to excess that man's reason is dethroned, and his lower nature claims the mastery.

In other words, man's sensual satisfaction is regulated by temperance which promotes chastity. By exercising control over his lower nature, temperance makes and keeps man happy and tranquil because Christ by His grace reigns in a pure soul. Like the calming of the tempest at sea which brought safety and comfort to the Apostles, so temperance calms the tempestuous human passions and brings peace and joy.

How to conquer passion is a lesson which the child must learn through a proper understanding of the consequent joy experienced by those whose soul is master of their being. He must learn how to control his eyes, his ears, his sense of touch, and all inordinate pleasures. The adolescent should know that our lives are controlled by our physical, mental, emotional, and spiritual development. Excessive development of any of these powers will destroy the proper balance which is necessary for happy living.

Through discussion of problems and types of persons in actual life situations, similar to his own, the pupil will see the necessity of practicing moderation and thereby cultivating the virtue of temperance. Discussion might center around such topics as the following: What might be the consequence of excess in the use of money, the radio, the movie, the automobile, sports, swimming, familiarity with persons, etc.? How may the following lead to intemperance: love of comfort, discouragement,

ment, laziness, loss of sleep, waste of time, eating, drinking, smoking, dancing, etc.?

To summarize, the virtue of temperance is ordained to keep within bound the urge to all the pleasures of sense, from a supernatural motive, that is, for the sake of God and the welfare of man's soul. Christ taught the virtue of temperance when He said: "If any man will come after me, let him deny himself."

Released Time Constitutional

Released Time classes, allowing public school pupils to attend religious instructions in their respective faiths, are not in violation of the State Constitution, it was ruled by Superior Judge Charles S. Burnell: . . . He pointed out that the constitutions of both the United States and the state of California do not guarantee freedom *from* religion, but guarantee freedom *of* religion to all people, leaving it to each man to select his own religion or have none, as he sees fit.—From *The Tidings*, Los Angeles, Calif.

Dante: Pioneer of Scholastic Humanism

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"Among the cities of the old world famous for their beauty none has won more universal admiration than Florence. But beauty is not the only claim that Florence has to the love and reverence of mankind. No city ever built by the hand of man has exerted a more mighty influence on that form of civilization which finds expression in the arts of painting, architecture, sculpture, and literature. In her long roll of fame we find the names of Dante, Petrarch, Boccaccio, Macchiavelli, Michaelangelo, Leonardo da Vinci, Galileo, Amerigo Vespucci, Giotto, Benvenuto Cellini, Andrea del Sarto, Gucciardini, Lorenzo de' Medici, Fra Angelico, Savonarola, Palmieri, Alberti, and others. The list of her illustrious citizens, of her poets, statesmen, historians, churchmen, educators, architects, sculptors, and painters is more extended than that of any other city of medieval or Renaissance times; indeed, as respects the number of great men and women, Florence is perhaps unrivalled by any city of the ancient or modern world, save Athens."¹

Dante, the poet, statesman, philosopher, the first of Italian classics, and the greatest medieval poets, has given us the *Divine Comedy*, conceived in 1300, the year of the first papal jubilee, a poetic view of the moral universe under the aspect of eternity. It is a cathedral built of immortal spirits. It is a mirror of medieval Christian culture and civilization, and, at the same time, a work of universal significance and perennial interest. It appropriately connects the Middle Ages with the modern world. It is personal and national and yet significantly, cosmopolitan. It is really Dante's autobiography, and reflects his own experience in Florence and its environs.

Dante would undoubtedly and unquestionably have flayed with his characteristic vehemence any one who had proposed

¹ S. G. Santayana, "Two Renaissance Educators," pp. 25-26.

to make him and his work the object of a popular exhibition. He meant that, for the multitude, his thoughts should be obscure and difficult. He purposely and intentionally overlaid it with elusive reference and allegory, mystical symbolism and subtle correspondences.

The great Florentine is, indeed, a world figure. In the eyes of the universe of letters he is supreme and eternal representative of much that men esteem highest of love, of righteous judgment, of religion voiced in poetry.

For sheer beauty, for grandiose imagination, for sweetness of concept and phrase, he has in all time no rival but Shakespeare. Yet, despite these universal qualities, he remains a man of his era, the interpreter, the sage, the teacher, the guide, the prophet of the Middle Ages.

Dante gifted with the tenderest sense of color and the firmest art of design has put his whole world into his canvas. It is vivid and truthful in its detail, sublime in its march and in its harmony. This is not poetry where the parts are better than the whole. Here, as in some great symphony, everything is cumulative: the movements conspire, the tension grows, the volume redoubles, the keen melody soars higher and higher; and it all ends, not with a bang, not with some casual incident, but in sustained reflection, in the sense that it has not ended, but remains by us in its totality, a revelation and a resource forever. It has taught us to love and to renounce, to judge and to worship. His poetry covers the whole field from which poetry may be fetched, and to which poetry may be applied, from the inmost recesses of the heart to the uttermost bounds of nature and of destiny.

Dante may be expected to remain the supreme poet of the supernatural, the unrivalled exponent, after Plato, of that phase of thought and feeling in which the supernatural seems to be the key to nature and to happiness. This is the hypothesis on which, as yet, moral unity has been best attained in this world. Here, then, we have the most complete idealization and comprehension of things achieved by mankind hitherto. Dante is the type of a consummate poet.

Dante was a litterateur, humanist, historian, political theorist, and a critic, rather than a dialectician. Indirectly however, he rendered valuable service to the cause of philosophy by his advocacy of culture, and did much to popularize Scholastic philosophy. This view is perhaps best presented by Dr. Turner's appraisal of Dante:

"Dante, whose *Divina Commedia* has been described as 'Aquinas in verse,' may also be counted among those who helped to give wide circulation to the philosophical doctrines of St. Thomas. The influence of St. Thomas and of the other great Schoolmen was still preponderant in Paris when Dante studied at the university in that city, and his *De Monarchia* may be placed by the side of the treatise *De Regimine Principis* as a valuable contribution to the political science of the Middle Ages. Although the *Divine Comedy* was written at a time when Scholasticism had begun to decline, and is, therefore, as Ozanam so beautifully expresses it, the 'swan song of Scholasticism,' it embodies the best doctrines of the Golden Age of Scholastic philosophy."²

Medieval is his background, medieval his concerns, his ideas, his life. Medieval is the material he uses, the stuff—be it earth, or hell, or heaven, which his genius transmutes into timeless gold. In him, and in him alone, the vast formative period between Charlemagne and Petrarch finds its complete expression.

Partially expressed in the Gothic cathedral, partially in the Great Schoolmen, partially in the French epic and Provencal lyric, partially in the Crusades, partially in Feudalism, partially in the growth of boroughs and trade unions, partially in the development of nationalities, partially in the long strife of Guelfs and Ghibellines, the age becomes fully articulate only in the *Divine Comedy*. No other man—not Shakespeare, not Cervantes, not Goethe, not even Homer—has ever so adequately epitomized the society of which he was a member.

The *Comedy* is a remarkable human document, the experience of a soul in its ascent towards purification and salvation. It is besides a work of marvelous craftsmanship and invention,

² W. Turner, "History of Philosophy," p. 383.

absolutely unsurpassed in the complex of its symmetrical structures—elaborate and extensive parallelism, numerical correspondences, and recondite symbolism, in an age that delighted in intellectual subtleties. The wealth and splendor of its diction are amazing. The Comedy is in fact, the first great work of modern verse—the first to display emotional depth, dramatic intensity, and vivid imagery—qualities notably absent in other poets. It is in short, a supreme example of the triumph of that intangible human quality which we call genius.

Longfellow's estimate of Dante may be noted in the following lines:

"Tuscan, that wanderest through the realms of gloom,
With thoughtful pace, and sad, majestic eyes,
Stern thoughts and awful from thy soul arise,
Like Farinata from his fiery tomb.
Thy sacred song is like the trump of doom;
Yet in thy heart what human sympathies,
What soft compassion glows, as in the skies
The tender stars their clouded lamps relume!
Methinks I see thee stand with pallid cheeks
By Fra Hilario in his diocese,
As up the convent-walls, in golden streaks,
The ascending sunbeams mark the day's decrease;
And, as he asks what there the stranger seeks,
Thy voice along the cloister whispers 'Peace!'"

Shakespeare said of him:

"A thousand poets pride at life
And only one amid the strife
Rose to be Alighieri."

The Divine Comedy is, at the same time, the spiritual biography of man as man in the three conditions of sin, repentance, and salvation. It describes the pilgrimage of the human soul from the dark forest of temptation, through the depths of despair, up the terraces of purification, to the realms of bliss of natural reason and of Divine wisdom and love and admiration. The Inferno reflects sin and misery; the Purgatorio, penitence and hope and courage; the Paradiso, holiness, happiness, and

ecstasy. The *Inferno* is diabolic, the *Purgatorio* human, the *Paradiso* divine. The first repels by its horrors and lamentations: the second moves by its purity and bliss. Purgatory is an intermediate state, constantly passing away, but Hell and Heaven will last forever. Hell is hopeless, stygian, and despair. Heaven is all illumination and culminates in the beatific vision of the Holy Trinity, beyond which nothing higher can be conceived by man or angel. The saints are represented as forming a spotless white rose, and its cup is a lake of light, surrounded by innocent children praising God. This sublime conception was probably suggested by the rose-colored windows of Gothic Cathedrals, or by the fact that the Blessed Virgin Mary was often called a Rose by St. Bernard and other medieval scholars. When Dante sings poetically of the Old Testament models of perfect womanhood it is with the voice of St. Bernard and his homage to Beatrice is that of medieval knighthood, a homage inspired by Catholicism.

The form of the supernatural world is adjusted by Dante to the geocentric cosmology of the Ptolemaic system, which has long since been discarded—but the spiritual ideas remain. He locates Hell beneath the earth, Purgatory on a mountain range in the Southern hemisphere. Heaven is situated or placed in the planets of the starry firmament, culminating in the Empyrean. It is impossible to comprehend his poem without a knowledge of the geography, astronomy, government, as well as the exegesis, philosophy including cosmology, and theology of the Middle Ages.

Among these regions of the spiritual and future world Dante distributes the best known historical characters of his and former generations, with a somewhat arbitrary selection according to the available biography and chronology of the time, but with the stern impartiality of an incorruptible judge. He spares neither friend nor foe, neither Guelf nor Ghibelline, neither churchman nor ruler, and gives to each his due. He adapts the punishment to the nature of sin, the reward to the nature of virtue, and demonstrates an astounding ingenuity, a profound comprehension of human nature, and fertility of

imaginative power in this correspondence of outward condition to moral character.

The Divine Comedy is a marvel of diction as well as of thought. It has been justly called "the medieval miracle of song." Dante writes with fiery and histrionic characters. He strikes the summits of society with a few words, as the lightning strikes the tops of trees. With astonishing energy he carries the solemn and melodious terza rima through one hundred cantos of 14,233 verses. The number three—the symbol of the Holy Trinity, the beginning, middle, and end of all things—dominates the structure: three parts, each division consisting of thirty-three cantos, with an introductory canto, thus making one hundred cantos—the symbol of perfection. Each of the three parts closes with the word stars, which signify the blessed abodes of peace, the end of his aspirations and desires. In the *Inferno* the language is exceedingly earnest; in the *Purgatorio*, affectingly pensive; in the *Paradiso*, transportingly charming; in all the three dominant characteristics are simplicity, solemnity, and nobility. It abounds in images and symbols, and sounds like cathedral music, particularly the *Paradiso*. The rhyme comes naturally as the musical expression of the poetic thought.

Dante began the Divine Comedy in Latin, and was blamed by Giovanni del Virgilio, a teacher of Latin literature in the University of Bologna, because he abandoned the language of cultural Rome for the vulgar vernacular of Tuscany and its environs. His esteemed teacher, Brunetto Latini who passed away in 1294, wrote his *Tesoro* in French as being, in his opinion, "the most delectable and popular of all languages of the thirteenth century." Dante admirably defended the use of Italian against the contempt of scholars, in his unfinished book, entitled "Eloquence in the Vernacular" or in its original title (*De Vulgari Eloquio*). But by writing the Divine Comedy, the *Vita Nuova*, the *Convivio*, *De Monarchia*, and the *Canzoniere* in his native Florentine vernacular, he became the originator and creator of the Italian language without an equal or a successor in power or influence. He thus broke the omnip-

otence of Latin in literature and gave impulse to the development of modern languages.

Dante was in full harmony with the orthodox faith of his age, completely imbued with the spirit of St. Thomas Aquinas, and in full agreement with the philosophical and theological doctrines of St. Bonaventure and St. Bernard. His *Divine Comedy* is a poetic glorification of the Christian religion and of scholastic theology. He believed in all the articles of the Apostle's Creed, and also in the distinctive tenets of medieval Catholicism, as purgatory, the veneration of the Blessed Virgin Mary, the intercession of saints, and the divine institution of the papacy. He is intensely in earnest. He abhors detestably sin under every form, in every class of society, and admires virtue, beauty, and holiness. In this moral earnestness and spiritual significance lies the abiding value of the *Divine Comedy*:

"That sacred poem—to which both heaven and earth have set their hands."

Ungrateful Florence banished her greatest son and threatened to impose the death sentence if he dared to return; but less than a half century after his death she erected a chair for the teaching of Dantesque literature at the University of Florence, and the first occupant of this new office was Boccaccio. She vainly begged his ashes, which still repose in Ravenna, but she erected to him an imposing monument in Santa Croce and a beautiful statue on the piazza, and in 1865 Florence celebrated with all Italy and the entire Christian world the sixth centenary of his birth. The *Divine Comedy* will never cease to be investigated as a work of literary art, philosophical intricacies, and as a prophetic voice of Divine justice, charity, equality, and mercy.

Petrarch rarely mentions Dante and seems to have been envious of his fame, but he wrote an epitaph in which he calls him "the majestic column of Roman eloquence, the honor of the globe, the glory of the Tuscan people, the ornament and prince of poets. Driven from his native city, he adorned the

whole earth with his glory. Fortune could not make him proud, nor misfortune discourage him; like an unshaken wall he stood against every occurrence. Hence envious death could not extinguish his splendor; his name remains sacred to memory, and his glory will endure forever."

In fine, his immortal Divine Comedy enshrines much of the art and thought of the Middle Ages.

Eliminating God

I would not teach dogma in the schools, but the fact is, God is scientifically demonstrable; the fact of a future life is a scientific and philosophic truth; and to eliminate God from the schools, as is done in the United States, has this blighting effect in the later life—that you see public men callous and unscrupulous; you find great populations dominated by the vulgar politicians; you see men in the highest places who are engaged in intrigue; and you find such corruption in public life as, if it were possible in England, would make me shudder for the future of my country.—From H. B. M. Buchanan, quoted in *Our National Enemy No. 1*, by Bishop Noll, p. 94, Our Sunday Visitor Press, Huntington, Ind.

God Is Delighted When We Learn Truth

By SISTER M. PAULINE, AD.PP.S.
St. Teresa Academy, E. St. Louis, Ill.

Still is the might of Truth, as it has been:
Lodged in the few, obey'd and yet unseen.
Rear'd on lone heights, and rare,
His saints their watch-flame bear,
And the mad world sees the wide-circling blaze,
Vain searching whence it streams, and how to quench its rays.
Cardinal Newman, *The Course of Truth*

In the March, 1945, issue of the JOURNAL, Sister Mary Louise of Webster College provided us teachers of dogmatic religion with a delightful and incisive phrase condemnatory of the sticklers for character formation to the extent of neglecting necessary dogmatic instruction. She called to mind a young nurse whose religious education had stayed on the level of "cutting out theological paper dolls" while her secular education had advanced to the college level. This situation is not unknown even among religious teachers, although in milder forms. A tendency is frequently noticeable, among religious of excellent minds and equally earnest and sincere souls, to fear their own love for growth in truth as something in some way not modest nor humble nor consonant with the state of sacrifice which religious embrace. Then, being Americans, these young religious have ingrained in them a fear of abstract knowledge that might take them too far away from the practical, the useful, the natural. If they realized that they were following pagans like Rousseau, rather than the Catholic mind, perhaps they would feel a bit differently about the study of theology. The following paper attempts to provide them with an idea of how essential the knowledge of dogmatic truth is to our service of God, knowledge which the ordinary person, not given the charismata, must gain by study.

All creation is the artistry of God, the expression of an idea

conceived by the divine intelligence. In its correspondence to God's idea lies the truth and reality of all that He has made. Man attains to truth when he gains ideas of realities that correspond to the idea of God according to which they were created. Man learns truth about God when his ideas of God draw nearer and nearer to the one simple idea that God has of Himself. But for man many of these realities are wholly or partially unknown, and he must seek after truth diligently if he is to attain to it. He can do this with the help of experiment, of abstract thinking, and of revelation.

Does it please God for man to seek truth in these ways? God is indeed delighted (this expression can, of course, be used only by analogy), when we learn truth, for by so doing we more perfectly mirror the divine idea according to which we have been created, and more completely fulfill the divine purpose.

But what is the divine idea by which man was created? "In the beginning was the Word. . . . All things were made through Him. . . . The world was made through Him" (*John i. passim*). "And God created man to His own image" (*Genesis, i. 27*). The second person of the Blessed Trinity is man's exemplary cause. Man has then the obligation ever to grow in likeness to Christ, the human expression of the divine beauty. From this it follows that if learning truth makes man Christlike, it must please God to have man learn truth.

But does learning truth have this effect? Truth cannot do it alone; free will is of the greatest importance, but the knowledge of truth is the basis of our conforming ourselves to Christ. From the psychology of character we know that the idea inclines to the act; "of what the heart is full, the mouth speaketh." We must then, to be godly, have godly ideas and principles of action. But it is a characteristic of our minds that they cannot take in an object integrally. We must learn little by little, one aspect at a time, till the ideas and principles, which because of their very vagueness, were once of little help to Christlikeness under stress of temptation have become enriched so as to be driving forces to the will. For example, our

idea of God, though we have "known" Him, at least vaguely, all our lives, becomes enriched as we learn more and more of Him under the various aspects of goodness, mercy, justice, wisdom, truth, united in His one simple reality. Because of the imperfection of our intellect, we will never be able to reduce all our knowledge of God to the one idea, the truth, the Word, yet the more unified and simple our mental life becomes, the more do we approximate the idea—Christ, the Word.

Aptly did the Psalmist cry out, "Give me understanding, and I shall live" (Ps. cxviii. 144). For it is chiefly our mental life that lifts us above "the horse and the mule, who have no understanding" (Ps. xxxi. 1). "I will bless the Lord who hath given me understanding" (Ps. xv. 7), and I can best show my appreciation of this gift by the use I make of it. When in the far distant councils of eternity God viewed the creation that was to be, He planned for rational creatures that could recognize and respond to His goodness, creatures that could some day know Him even as they were known by Him. As He has done in so many things, God gave us a natural desire to learn in order to safeguard the fulfillment of the end of our intellect. The very happiness attendant upon the search for truth is a proof that it pleases God, for He does not make us desire what, in order, He is unwilling to give.

The knowledge gained by experiment was to show man the wonders of the Creator in visible analogy. St. Francis' ascent from nature to the God of nature shows what this knowledge was intended to do. Abstract thinking was to enable man—limited and weak, but by this power of reason, glorious to God—to attain at least to some knowledge of the nature and being of his creator. And when by revelation, and especially by the greatest act of all, the Incarnation, God deigned to introduce man into mysteries hidden from the beginning of the world, the intellect of man could leap by faith into the very heart of the life of the Blessed Trinity. God paid the price of the Incarnation to give us truth, and in the face of this truly inconceivable "effort" can we deny that He wants us to learn truth?

God made all things with powers to be developed for reach-

ing the end He had set for each. The soul grows by development of the powers of intellect and will and by increase of grace. God wills a certain definite perfection for each of us, and our place in heaven is conditioned by our soul-growth here on earth. In itself, knowledge of divine truth increases the soul's capacity for the delights of heaven, and the very efforts made to attain to truth show a desire for God which brings with it an increase of grace. The very life of heaven is intellectual, not a sort of "Green Pastures," but intellectual possession of the infinite God. If God intends us for the fullest enjoyment of Himself in a manner consonant with His endowment of us, then He cannot but be pleased when we learn truth.

God could have only one purpose in creating man. The purpose of all creation is necessarily the glory of God, and the catechism tells us how to accomplish this. Man is to know, love, and serve God, and thereby gain heaven. It becomes evident that God is pleased to see our minds active on things concerning Him not only to fulfill the end of our intellects, but to make possible the correct action of our wills. To know, to love, to serve—these are arranged in logical order, for no one can love what he does not know. This is a truth often neglected in our approach to God. It is clear that God is pleased with the means, the learning of truth, if He is pleased with the end, love and service. But, it may be asked, cannot love and service be reached by any other route than that of knowledge? No, for dogma is the true source of real devotion. No love of God is permanent that is not built on intellectual grounds; no devotion is true or lasting that has not arisen from realization of truth. "With desolation is the land made desolate, because there is no one who thinketh in his heart" (Jer. xii. 11). In every walk of life it is the thinkers that have the mastery. The saint, or the artist, or the literary genius, or the mechanical wizard, all have taken a master idea and realized it, first in their minds, afterwards, quite naturally, in their lives. Every incident of life is brought into correlation with the master idea. But how can one bring all things "*sub specie æternitatis*" without knowledge? Father Faber remarks somewhere that

it is worthy of note that whenever God wants to raise an illiterate and ignorant man to high perfection, He most often gives him infused knowledge. The saint knows God's plan and works it. Many a good-hearted Christian is stumbling along, only half-working his claim, and leaving the richest gold of the vein undug, because he has not the added motivation and encouragement which would arise from realization of the overwhelmingly wonderful thing his religion really is.

When we come to realize that truth is the driving force of all striving after godliness, we see that it is the basis for the carrying out of God's redemptive plan. Newman notes:

... it is twice recorded of Mary that she "kept these things and pondered them in her heart." Moreover, her words to the Archangel, "How shall this be?" show that there is a questioning in matters revealed to us compatible with the fullest and most absolute faith. . . . Our Lord . . . calls on His disciples to use their reason, and to submit to it. . . . In like manner He praised the centurion when he argued himself into a confidence of divine help and relief from the analogy of his own profession, . . . and, when His disciples wished to have a particular matter taught them, chid them for their want of "understanding."¹

We see that Catholicism is often a test of intelligence as well as of characters; that our Lord expects full service according to our talents. If He has given us a talent for stubborn thinking, He certainly expects us to use it to the full.

Order is heaven's first law, and it is in accordance with God's plan that the lower always be subject to the higher. Just as the mind and will must be subject to God, so must the body and its instincts be subject to the soul. Knowledge must be the basis of control. We hear this idea expressed in St. Augustine's plea, "Lord Jesus, make me know myself, make me know Thee." Knowledge is power; knowledge appears as the basis of holiness; and holiness is the will of God for us all.

Since the breakdown of medieval Christendom, there has grown up the assumption (more often unconscious than

¹ *An Essay on the Development of Christian Doctrine* (Longmans, Green, London, 1900), pp. 337-8.

realized) even among Catholics, that so long as one has good will, all is well. Romano Guardini summarizes the condition and explains its results:

... predominance of the will and of the idea of its value gives the present day its peculiar character. It is the reason for its restless pressing forward, the stringent limiting of its hours of labour, the precipitancy of its enjoyment; hence, too, the worship of success, of strength, of action; hence the striving after power, and generally the exaggerated opinion of the value of time, and the compulsion to exhaust oneself by activity till the end. This is the reason, too, why spiritual organizations such as the old contemplative orders, which formerly were automatically accepted by spiritual life everywhere and which were the darlings of the orthodox world, are not infrequently misunderstood even by Catholics, and have to be defended ... against the reproach of idle trifling. ... The practical will is everywhere the decisive factor, and the Ethos has complete precedence over the Logos, the active side of life over the contemplative.²

Theoretically, we Catholics are pretty nearly left alone in standing for the objective truth, but, in practice, the fact that this evil tendency to will-worship has entered our own minds is more than occasionally obvious. We must, then, consciously stress the importance of knowledge. Let us look at results, and we shall be able to see that the case for knowledge has God on its side. Man's will cannot be responsible for him without the light of his intellect. The will is blind without the guidance of truth. As Guardini makes clear, it is not a question of priority of value or of merit between intellect and will, but the type of disposition that must be cultivated. What really matters in the long run is not activity, but development. Exercise of the intellect is necessary for development from within, while the will may go on acting and choosing, trafficking in externals, without ever developing to the point of moral responsibility.

Man must live by his conscience, that is, by the practical moral judgments of his own mind, and it cannot be pleasing to God that a man's conscience be ill-formed. Although the

² *The Spirit of the Liturgy*, translation by Ada Lane (Benziger, New York 1931), pp. 137-8.

individual *can be* saved by his good will and according to his lights (oftentimes with much unnecessary difficulty), society as a whole will surely suffer from malformed consciences. Why? Because truth is universal objective, and is not to be violated, lest man be thrown out of harmony with the universal laws of existence. "When the soul becomes aware of (the objectivity of truth) it is overcome by a sensation as of having touched the mystic guarantee of universal sanity; it perceives dogma as the guardian of all existence, actually and really the rock upon which the universe rests."³ The human soul needs firm ground on which to function. "You shall know the truth, and the truth shall make you free" (John vii. 32). Generally speaking, religion needs civilization, and a reasonable degree of culture is necessary to keep spiritual life healthy. Nothing pleases God more than to have His children living the spiritual life to the full, and yet what a small fraction of those called to holiness actually reach it! Why? One element is probably lack of fruitful knowledge. If knowledge is lacking, meditation is impoverished, and religious life becomes monotonous and unfruitful. Much genuine effort is wasted by souls who struggle under these handicaps and never obtain the full results which might have been theirs. Many souls fail to reach holiness, not because they do not try to become holy, but because they do not know how.

Another function of truth cannot be overlooked. It is important to be able to give an account of the faith that is in us, according to St. Peter's admonition: "Sanctify the Lord Christ in your hearts, being always ready to give an account to anyone who asks about the faith that is in you" (I Pet. iii. 15). The modern mind, like that of pagan Rome, will demand explanations and is loathe to accept anything on authority. We authoritarians must be able to justify our position, or we cannot meet that modern mind.

Knowledge, despite all that must be said in its favor, must be sought in its proper relation to all other good things. Adam's posterity has suffered grave consequences from his desire to be

³ Guardini, *op. cit.*, p. 147.

as God, knowing good and evil. The *Imitation* tells us solemnly that it is better to have contrition than to know how to define it, and to be pleasing to the Trinity in humility, than to dispute learnedly about It in pride. St. Paul uses forceful language too: "If I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to be able to move mountains, and have not charity, I am nothing" (I Cor. xiii. 2). How can these warnings be reconciled with our thesis, "God is delighted when we learn truth?" God is pleased with the study of truth. Yes, but truth is to be learned under proper conditions.

1. *Truth must be learned in relation to the whole.* Man is not simply an intellect. Man is body and soul, with rational, sensitive, and vegetative nature, all of which must be harmonized and well-ordered before man can submit fully to God and become pleasing to Him. Truth is fundamental, but so is good will. Knowledge gives power to govern our nature, but no amount of knowledge can take the place of free will. Knowledge must be will-ordered. Each increase of knowledge adds to its owner's responsibility.

If proper order is to be maintained, knowledge must be sought for the right reasons. Grou, in discussing the words of St. Augustine, "The ignorant rise up and carry away heaven; and we, with all our learning, heartless men, we remain immersed in flesh and blood," shows that study must never be solely to acquire new lights, gratify curiosity, make a great name, or make life more pleasant. Before his conversion, Augustine's motives had been such, and, learned though he was, his studies had been spiritually barren. Afterward, his zeal for study was not less strong, but was "guided by the exigencies of the Church, directed by the Spirit of God, conducted by truth, animated by charity, sanctified by humility, . . . and procured him, as a reward, a title to heaven, which he had complained that the ignorant bore away."⁴

We must also remember that human reason is not fully de-

⁴ Jean Nicolas Grou, *Morality Extracted from the Confessions of St. Augustine* (Burns, Oates and Washbourne, 1934), p. 214.

pendable; moral discernment is reason's necessary companion. Here we see the true meaning of the warning from the *Imitation*, for our minds are limited, and unless we have the necessary humility we are in danger of being the worse off for our information. God scatters the proud in the conceit of their hearts.

2. *The natural means of learning truth must be guided by faith.* There is an order to be observed in learning: first, of God; secondly, of self; third, of things outside self. If this order is not observed, the knowledge in the third group can lead away from God instead of towards Him, not because of any tendency of its own, but because our finite minds have not the proper theological training to cope with scientific truth.

3. *Knowledge must be completed by love.* St. Paul tells us that what we need for salvation is "faith that worketh by charity" (Gal. v. 6). Just because our finite minds can take in knowledge only in piecemeal fashion, there is danger of losing due proportion and ending with an abnormal attitude in life, and an incorrect idea of God, detrimental to our last end, His good pleasure. John Bannister Tabb was able to clarify this relationship greatly by one of his matchless quatrains:

We know Thee part by part, a portion small,
But love Thee as Thou art, the all in all;
For reason, and the rays thereof,
Are midnight to the noon of love.

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